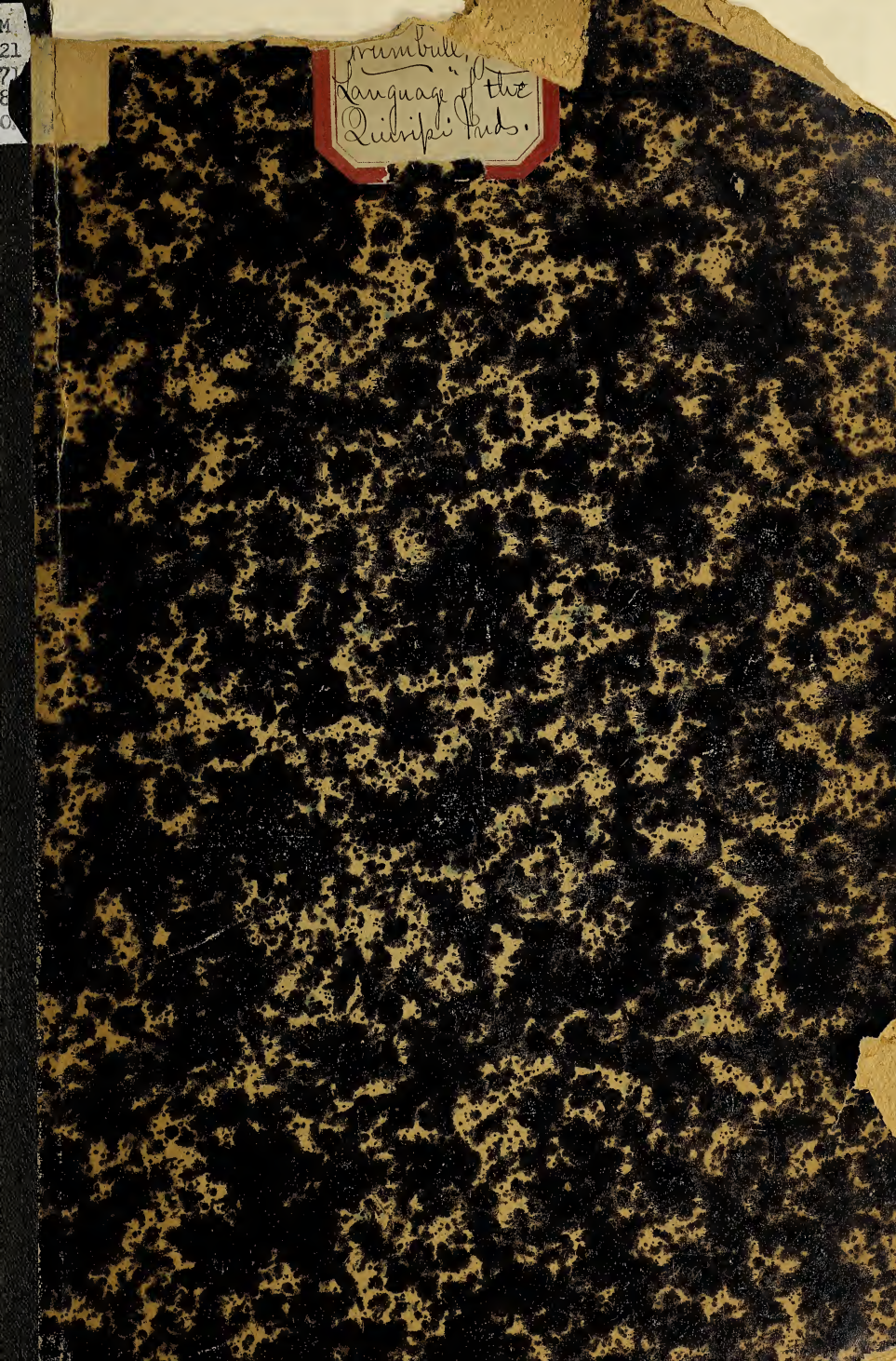


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Winnell,
Language of the
Quilipi Inds.



Some Helps for the
INDIANS;
Shewing them how to
Improve their Natural Reason,
to know the true God, and the
Christian Religion.

- { 1. By leading them to see the Divine
Authority of the Scriptures. }
2. By the Scriptures, the Divine
truths necessary to Eternal sal-
vation. }

B Y
ABRAHAM P E I R S O N
Pastor of the Church at *Branford*.

Examined and approved by that
Experienced Gentleman (in the *In-
dian Language*) Captain
JOHN SCOT.

C A M B R I D G E :
Printed for *Samuel Green*, 1658.

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Quiripi

O. T. Mason.

SOME HELPS FOR THE INDIANS:

A CATECHISM

✓
IN THE LANGUAGE OF THE QUIRIP INDIANS

OF NEW HAVEN COLONY,

BY THE REV. ABRAHAM PIERSON.

REPRINTED FROM THE ORIGINAL EDITION, CAMBRIDGE, 1658.

WITH AN INTRODUCTION,

BY J. HAMMOND TRUMBULL.

FROM THE COLLECTIONS OF THE CONNECTICUT HISTORICAL SOCIETY, VOL. III.

HARTFORD:
PRINTED BY M. H. MALLORY & CO.
1873.



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✓

ONE HUNDRED COPIES.

OF THE HISTORY OF THE
CITY OF LONDON

SOME HELPS FOR THE INDIANS:

BY THE REV. ABRAHAM PIERSON.

THE Rev. Abraham Pierson,¹ who is said to have been a native of Yorkshire, was educated at Trinity College, Cambridge, receiving his bachelor's degree in 1632. He came to New England in 1640; was admitted to the Boston church, September 5th in that year, and in November became the minister of a company about to remove from Lynn, Mass., to settle a plantation on Long Island, at Southampton. After the annexation of Southampton to Connecticut in 1644, Mr. Pierson, with part of his church, preferring the jurisdiction of New Haven, joined some planters from Wethersfield who had procured a grant of lands at Totoket, afterwards named Branford. Here a new church was organized, and Mr. Pierson was chosen its pastor. He remained at Branford until the union of New Haven colony with Connecticut, under the charter of 1662, again brought him under a government in which church membership was not an indispensable qualification for civil office and the privileges of a freeman. In 1667, he once more removed, with a majority of the Branford church, to New Jersey, and became the first minister of Newark, where he passed the remainder of his life. He died, August 9, 1678: "a godly, learned man," as Governor Winthrop testifies.

In September, 1651, when he had been living some seven years at Branford, the Commissioners of the United Colonies

¹ On the title-page of his Catechism the surname is *Peirson*, and so in the Records of New Haven Colony, 1653-1662, *passim*. But his autograph, (engraved for Mr. Hoadly's second volume of New Haven Colonial Records, p. 469,) has *Pier-*



son, and the name was so written by his son, the first Rector of Yale College.

wrote to the Corporation in London for Propagating the Gospel in New England, that "Mr. Blinman, Mr. Pierson, &c., are studying the language" of the Indians, "that they may the better treat with them concerning the things of their peace;" and in a letter to the Rev. John Eliot, September 12th, the Commissioners inform him that "Mr. Higginson [of Guilford] hath spent some time formerly about the Indian language, and Mr. Pierson hath done the like, and continueth with much seriousness therein."¹ In 1653, he was allowed £12 "towards his charge and pains in fitting himself to teach the Indians,"² and the next year this allowance was increased to £15.³

In 1654, the Commissioners wrote, from Hartford, to the Corporation: "One Catechism [Mr. Eliot's] is already printed, and Mr. Pierson is preparing another to suit these southwest parts, where the language differs from theirs who live about the Massachusetts."⁴

Mr. Eliot's Catechism, printed in 1654, at the charge of the Corporation in London, was written in the dialect of eastern Massachusetts, and he was now translating the Bible into the same dialect. The Commissioners from the southern colonies—Connecticut and New Haven—were desirous that a portion of the funds provided for propagating the gospel in New England should be so expended as to benefit Indians of other than the Massachusetts tribes; and Mr. Eliot was advised, in 1654, to "improve the best helps the country affords for the Indian language, that, if it may be, the southwest Indians (some of whom, as we are now informed, desire help both for reading and to be instructed in the things of God and Christ) may understand and have the benefit of what is printed."⁵

When the Commissioners met, at Plymouth, in September, 1656,

"A letter from Mr. Pierson, of Branford, dated the 25th of August last, was read, and some part of a Catechism by him framed and propounded, to convince the Indians, by the light

¹ Records of the Commissioners, in Hazard, ii. 178, 186.

² *Ibid.*, 303.

³ *Ibid.*, 326.

⁴ *Ibid.*, p. 313.

⁵ *Ibid.*, p. 316.

of nature and reason, that there is only one God who hath made and governeth all things, &c., was considered; and the Commissioners advised that it be perfected, and turned into the Narragansett or Pequot language, that it may be the better understood by the Indians in all parts of the Country. And for that purpose they spake with and desired Thomas Stanton to advise with Mr. Pierson about a fit season to meet and translate the same accordingly, without any unnecessary delay, that it may be fitted for and sent to the press: and they promised him due satisfaction for his time and pains. It was agreed that Mr. Pierson shall be allowed fifteen pounds for the pains he shall take in this work the year ensuing."

The translation was completed before the next meeting of the Commissioners, September, 1657. They wrote to the Corporation:¹

"We have also sent you . . . Mr. Pierson's Catechism, which we have desired Mr. Ince to transcribe, whom you may please to improve to overlook the press, to prevent mistakes, especially of the Indian. We do desire the work may be expedited, and that 1,500 copies be sent hither to us by the first opportunity."

Jonathan Ince, who graduated at Harvard College in 1650, was commended by Eliot as "a godly young man, a scholar who hath a singular faculty to learn and pronounce the Indian tongue."² He and young Thomas Mayhew—the missionary of Martha's Vineyard—took passage for England in Garrett's ship, which sailed in November, 1657, and was lost, with all on board, at sea.

Next spring, the Corporation, in their letter to the Commissioners, wrote from London:

"As for Mr. Pierson, we concur with you concerning his fitness and ability for the Indians' spiritual good, and for the Catechism mentioned in your letter, of his composing for their use and instruction, which we should have taken care to have printed according to your desire, . . . but we fear it is miscarried, being sent, as we understand, in Mr. Garrett's ship, which is yet missing: and therefore, we intreat you to send it over by the first opportunity."³

In September, 1658, Mr. Pierson had prepared another copy

¹ Records of the Commissioners, in Hazard, ii. 377.

² Felt's Eccles. Hist. of N. E., ii. 163.

³ Hazard, ii. 390.

of the Catechism for the press, and delivered it to the Commissioners in session at Boston. "Upon further consideration, in regard of the hazard of sending, and difficulty of true printing it without a fit overseer of the press, by one skilled in the language," the Commissioners decided to have it printed at Cambridge, instead of in England as at first proposed.¹ They "hoped it would be finished within three months."

The first sheet (of sixteen pages) was printed, at the Cambridge press, before December 28th—in season to be sent to England, with letters of that date from Mr. Eliot and Governor Endecott to the Corporation. Another letter of Eliot's, written December 10th, enclosing notes of exhortations delivered by Christian Indians of Natick, on a day of fasting, November 15th, was forwarded by the same conveyance, or at nearly the same time. May 7, 1659, the Corporation wrote to the Commissioners:

"We have thought good to print your last letter [of Sept. 22d], with two other letters received from Mr. Endicott and Mr. Eliot; as also, the Indians' Exhortations, *and the sheet of Catechism composed by Mr. Pierson*; all which are printed for publick satisfaction."²

They were printed in a small-quarto tract of forty-eight pages (thirteen of which are not numbered), with the following title:

A further Accompt | of the Progreffe of the | GOSPEL |
amongst the *INDIANS* | IN | NEW-ENGLAND, | AND | Of
the meanes used effectually to advance the same. | SET FORTH |
In certaine Letters sent from thence declaring a | purpose of
Printing the Scriptures in the | *Indian* Tongue into which they
are already | Translated. | With which Letters are likewise sent
an Epi- | tome of some Exhortations delivered by the *In- | dians*
at a fast, as Testimonies of their obedi- | ence to the Gospell. |
As also some helps directing the *Indians* how to | improve nat-
turall reason unto the knowledge | of the true God. | — |
LONDON, Printed by *M. Simmons* for the Corpo- | ration of
New-England, 1659.

An introductory epistle "To the Christian Reader," by the Rev. Dr. Edward Reynolds, dated 1 April, 1659, commends Mr. Pierson's work, as

¹ Hazard, ii. 392.

² *Ibid.*, 403.

"likely to be, by the blessing of God, of singular use to the natives there, and a very proper and necessary course for those to take who would convert and persuade *Pagans* to beleeve the Truth. . . . The reason why there is so short and imperfect a *specimen* given of it is, because the ships came away from New-England, before any more of the Copy was wrought off from the Presse."

The tract is made up as follows: Title, verso blank; "To the Christian Reader," 7 pp. n. n. (A2 to recto of B; verso of B, blank); Letter from the Commissioners of the United Colonies, 2 pp. (B2; the *verso* numbered as page 1); "A Letter from Mr. John Eliot," pp. 2, 3; "A Letter from John Endicott Esq.," pp. 4, 5; "Here follows another Letter from Mr. John Eliot," pp. 6, 7; "Here followeth a Briefe Epitome of such Exhortations," &c., pp. 8-19 (ending on verso of D3); and a "Postscript" (D4; verso blank). Then, with a special title-page, a reprint of the first sheet of Mr. Pierson's Catechism, pp. 22-35 (E1 to verso of F3) with his introduction "To the Reader." The title-page corresponds with the Cambridge original, except in the imprint, "LONDON, Printed by *M. Simmons*, 1659." On the recto of F4 is a "Postscript" to the tract, introducing a certificate of "Charles Chauncy, Præsident of Harvard College, in Cambridge," to the proficiency of two of the Indian pupils at the grammar school in Cambridge. The verso of F4 is blank.

The impression of the Catechism at Cambridge was not completed till five or six months after the first sheet was reprinted in London. In September, 1659, the Commissioners wrote, from Hartford:

"We have ordered Mr. Usher to send you forty copies of Mr. Pierson's Catechism, if finished before the ship set sail; but fear, by reason of Mr. Pierson's sickness,¹ the work may have been retarded, and we and you suffer a disappointment."²

¹ Rev. John Davenport, writing to Gov. Winthrop, from New Haven, July 29th, mentions the dangerous sickness of Mrs. Pierson. The next week, August 5th, he writes that her condition is hopeful, but "Mr. Pierson hath been touched" with the prevailing epidemic: he "wisely took the physic in the beginning, and will, I hope, do well."—4 Mass. Hist. Coll., vii. 501, 503, 504.

² Hazard, ii. 404.

At the same session, the treasurer's "account of the Indian Stock" has an entry of the payment

"To Mr. Green, in part, for printing the Psalms and Mr. Pierson's Catechism, £40.00.00."

Only two copies of this Catechism are known to the editor of the present reprint. One of these is in the library of Mr. James Lenox of New York; the other is in the British Museum. The title-pages of the two differ, in several particulars. That of Mr. Lenox's copy—which is proved, by its agreement with the English reprint of the first sheet, to be the earlier—has a border, of the acorn pattern. The other has no border; the lines are longer, and the page less compact. After the title proper, ending with the words "Eternal Salvation," the Museum copy has—

By | ABRAHAM PEIRSON | Pastor of the Church at
Brandford. | ——— | Examined and approved by that | Experi-
enced Gentleman (in the *In- | dian* Language) Captain | JOHN
SCOT. | ——— | CAMBRIDGE: | Printed for Samuel Green,
1658.

Here no reference appears to the Commissioners of the United Colonies, and the imprint, it may be observed, is "for" (not "by) Samuel Green." Of Captain John Scott, nearly all that is known may be read in Dr. Palfrey's History of New England, vol. ii. pp. 564-569, note. He was on Long Island in 1654, and was arrested by the Dutch authorities, as a suspected person.¹ Before 1660, he had caused the people of Southampton—where Pierson had formerly been settled—much embarrassment, by claiming to have obtained from the Indians large grants of land, for which he executed numerous conveyances to various parties. He was in England in October, 1660, and may have carried with him copies of Mr. Pierson's Catechism, printed the preceding year. In 1663, he was an active and unscrupulous agent of the proprietors of Narragansett lands conveyed by Indians to Major Atherton and his partners, and succeeded in obtaining from Charles II. an assurance to these proprietors, of "the full and peaceable enjoyment of their said country," the recently granted charter

¹ Brodhead's Hist. of N. Y., i. 579.

of Rhode Island notwithstanding.¹ The second title page of the Catechism, on which he is named as an "experienced gentleman," may have been prefixed to part of the edition—to all the copies, perhaps, which were sent to England about the time of the Restoration, and subsequently,—with the knowledge of Mr. Pierson and the Commissioners; or the substitution may have been Scott's own device, to give himself, in London, a certificate of position and character, and perhaps add weight to his statements in support of the title of the Narragansett proprietors and of his own claims to lands for which he had procured deeds from Indians on Long Island.

The advice of the Commissioners, that the Catechism should be "turned into the Narragansett or Pequot language, that it may be the better understood in all parts of the country," was not followed. The version is in the dialect which was the most familiar to Mr. Pierson during his ministry at Branford—that of the QUIRIPÍ Indians, who lived near Long Island Sound, from Guilford westward, to and beyond the west bounds of Connecticut. Block, the Dutch captain who sailed through the Sound in 1614, found a band of the "Qui-repeys" near the mouth of Housatonic River.² The name, which means 'long water,' was, probably, a general one, like *Niantic* for the "river-point" bands, and *Nipmuck* for "fresh-water fishing" tribes. The adjective *quiri* 'long' is the equivalent of the Narragansett and Mohegan *quinni*, Connecticut River and Nipmuck *quilli*. Roger Williams wrote the names of these Indians, collectively, "*Quinnipiëuck*." The first settlers of New Haven bought lands of one of the Quiripi bands or petty tribes, and the name of their purchase appears as *Quillipieck*, *Quinnipiock*, &c., as scribe or interpreter caught the sound from Indians of one or another local dialect.³ By

¹ Arnold's Hist. of R. Island, i. 383-385; N. Haven Records, ii. 499.

² De Laet, *Nieuwe Wereldt*, b. iii., c. 8; in the (Latin) edition of 1633, *Querepees*; Brodhead's Hist. of New York, i. 56, 57.

³ In Davenport and Eaton's letter of March 12, 1637-8 (in 3 Mass. Hist. Coll., iii. 165) it is *Quillypieck*; in the first recorded agreement with the Indians, November, 1638 (Thomas Stanton interpreting), *Quin-*

this Branford and New Haven tribe, the name of 'long water'—which may have originally belonged to Long Island Sound—was appropriated to the harbor of New Haven and the estuary of Quinnipiac and Mill rivers which opens into it.

Of the inflectional and conjugational forms of the Quiripi language, or of the structural peculiarities of Indian languages in general, Mr. Pierson evidently knew little. In the translation of his catechism he frequently transferred to an Indian word the connotation of the corresponding word in English, and reduced English verbal metaphors to their literal and material elements. Thus, for 'to punish,' 'to correct,' and for "God's *punishing* will" (p. 26) he employs the Indian verb *tatággaman*, meaning 'to strike,' 'to beat,' hence 'to punish by *beating*,' not otherwise. He derived some help probably from the work of Eliot, whose versions of Genesis and Matthew were printed before November, 1658, and his first Catechism in 1654. But Eliot, with all his subsequently acquired mastery of the Indian language, could not have translated into it Mr. Pierson's preliminary demonstration of the being, unity, and excellence of God, so as to make it intelligible to the natives. Thomas Stanton, though an excellent interpreter in negotiations between the English and the Indians, was no dialectician, and "that experienced gentleman in the Indian language, Captain John Scott," cannot have rendered much assistance in this part of the work. Take the following, as an example of Mr. Pierson's method of "showing the Indians how to improve their natural reason." It is one of the answers (p. 12) to the question: "How do you prove that there is but one true God?"

"Because singular things of the same kind when they are multiplied are differenced among themselves by their singular properties; but there cannot be found another God differenced from this, by any such like properties."

Or this (p. 24), as one of the proofs "that all singular things are governed by God's providence:"

"3. Because generals do subsist in singulars: and therefore,

opiocke; in the agreement of December 11th (John Clarke interpreting) *Quinnypiock*; elsewhere in the Records, *Quinipieck*, *Quillipieck*, &c.

if singulars were not preserved by God's providence, the generals would perish with them."

The interlineation of the original English with the Quiripi version adds interest to the volume, by the illustration it affords of a method of religious instruction which many good men of Mr. Pierson's day agreed with Dr. Reynolds in regarding as "a very proper and necessary course for those to take who would convert and persuade pagans to believe the truth."

This Catechism is the only book printed in any Indian dialect of "these southwest parts." It is believed to be the first work of an author belonging to either of the two colonies (Connecticut and New Haven) that was printed in this country. It supplies linguistic material of some value to philologists, the Quiripi dialect having a place between the dialects of Massachusetts, Narragansett, and eastern Connecticut, and those of the Middle States; showing nearer affinity than other New England dialects to the (true) Delaware or Renapi of New Sweden.¹

No pains have been spared to obtain an accurate reprint of the first edition. An experienced copyist was employed to make a transcript of the British Museum copy, and this was collated with the copy in the library of Mr. James Lenox, which he very kindly permitted to be used for that purpose, by the editor. The paging and signatures of the original are retained. No attempt has been made to correct the numerous typographical errors of the first edition, except where the error was so patent—as in the case of a turned letter or the intrusion of a wrong-font type—that to reproduce it would have seemed mere affectation of accuracy. The proportions of the page have been preserved, but by the use of larger type its size has been so enlarged as to adapt it to a modern octavo volume.

J. H. T.

¹ Mr. Pierson's version of the Lord's Prayer is reprinted, from this Catechism, and some peculiarities of the dialect are indicated in "Notes on Forty Algonkin Versions of the Lord's Prayer," in the Transactions of the American Philological Association for 1872 (and separately printed, Hartford, 1873; pp. 42-44).

SOME
HELPS FOR THE
INDIANS

Shewing them

How to improve their natural *Reason*, to know the *True GOD*, and the true *Christian Religion*.

1. By leading them to see the Divine Authority of the *Scriptures*.
2. By the *Scriptures* the Divine Truths necessary to *Eternal Salvation*.

Undertaken

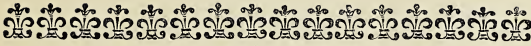
*At the Motion, and published by
the Order of the COMMISSION-
ERS of the United Colonies.*

by ABRAHAM PEIRSON.

Examined, and approved by *THOMAS STANTON* Interpreter-General to the United Colonies for the *Indian Language*, and by some others of the most able Interpreters amongst us.

CAMBRIDGE,

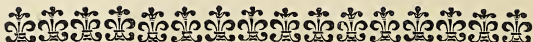
Printed by *Samuel Green* 1658.



To the Reader.

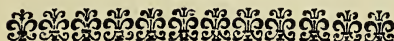
WHO have occasion to make use of this Book, may please to observe, that the accute or long accent thus noted (â) signifies that the syllable over which it is placed is to be pronounced long, the rest of the words be short, till the like, or a circumflex do regulate the syllables following. Words of two syllables most frequently be not accented at all, being commonly of equal measure, and hardly mispronounced. Also, sundry times the prepositions in, with, for, from, by, &c: be set after the Substantives in the Indian and before them in the English, that so no harshness (this caution remembred) may sound in either. Likewise sometime a phrase is used in the Indian, which word for word can hardly be rendred in the English; but then, and ever, care is had that in every sentence, and within the limits of every stop, the Indian doth truly answer the English. The Lord pardon, accept, and give success, that this may be an help towards the spiritual good of Indian soules.

So prays A. P.



Some helps for
 Poshshe Aírenamáwetouwúnganfh wutche
 the Indians. shewing them
 Èansketàmbawg, Okkekôodemúnganâuwaus
 how to improve their natural Reason
 ten auwárgan nêjek arumbáuwe penauwuawunk
 to know the only true
 wauhêan webe waugh wauwérhummat Man-
 God, and the true Christian
 do Jehovah, quah wérramâuwe Christianâu-
 religion. First by lead-
 we routâfowank. Negónne spe pummóoa-
 ing them to see the divine Autho-
 warránau nejek kenâwmen Màndowe tóuh-
 rity of the Scriptures.
 kretâffowunk wutche God wuskwhéganfh.
 Secondly by the Scriptures the
 Néeseetetâuwe spe God wuskwhéganfh mà-
 divine Truths necesary
 dowaious wêrramauwúnganfh queraûhikka- -
 to eternal Salvation.
 muks re michéme kejâhiitawunk.

NAT



Some helps for
P Oshshe Aírenamáwetouwúngash wutche
the Indians. shewing them
Eànsketámbawg, Okkekôodemúnganáuwaus
how to improve their natural Reason
ten auwárgan nêjek atumbáuwe penauwuawunk
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wauhéan webe waugh wauwérhummat Man-
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Secondly by the Scriptures the
Néeseetetaúwe spe God wuskwhéganish mà n-
divine Truths necessary
dowaious wérramauwúnganish queraûhikka-
to eternal Salvation.
muks re michéme kejâhiitawunk.

NAT



Question.

Náttoohtemâuwetowunk.



How prove you that there is a God?
Oohgôdje kor âmen neh átta Mandouh

Answer.

Auasquetâuweten.

From the universal and constant
Wutche wéwinnakommuk quah yeiache
agreement of all nations, and
wêrrawâuwunk wutche wame arkèes, quah
persons in the world who are
skeetambâwg mittâuhkuk terre, owwânnak
not void of right
matta fâuwaiqòguk wutche sompâio pe- -
reason and humanity.
nauwâuwuk quah renðowunk.

For the things which are
Wutche ai akquíiks chawgwunsh weka-
grounded upon particular mens
kontamowawk skeje nanfeêawk rénawawk róy-
fancies and opinions
tammoúngansh quah wàrramawòytammo- -
are not acknowledged of
ungansh matta wèrramattauðomuks wutche
all men and are often changed
wame rénawawk, quah wegonje áffowunnama-
but this notion that
nôosh: webe (youh eòytàmmowunk) neh

there is a God is common to all men. Nor
 Mandoo nànnarwee re wàme rênawawk matta
 is it changed by the changes
 áffowûnumôoanas fpe affowunnàmounganfh
 of times; therefore it must
 quompalous; nègouche youh paughke môuche
 arise from some light
 fongème wutche chawgun nowèta wequá-ai,
 which is common to all men. and that
 teou nannarwe re wame rênawawk. quah youh
 light must be either from
 wequa-ai pahke mouche nukqúdde wutche
 tradition which hath flowed
 af - hîtewunk wutche pómochawâshfhâu-
 from the first parents of mankind
 wus wutche negoniiek oushwâwog rêñawawk
 to all their posterity from
 re wame nejek wúttanléwúngannôoawk wutche
 age to age who
 àntfeunganak, re àntfúnganak ouwànnak
 would not lye to their children
 matta pèperruwâgup re múkkraffoowúnganòas
 in a matter of so great
 rame ifchâuwúnganak terre wutchio rio fhaiô
 importance; or from an inward light
 fhàrumauwúnganak; ux wutche ramiôuk we-
 implanted in the minds
 quàai ramekèzekekózzo ramee útteoítúmmoo-
 of all men by [God]
 únganoo wutche wame rênawawk fpe lehovah
 himself. And that such a light
 nagum. Quah neh nenar wequàai útteamo-
 is in every man naturally
 pètànguanau wàme rênawawk renâmpaûwe;
 appeareth by the feares that
 moukème fpe wèz-faffawunganfh teous út-
 team

[7]

are in all men when
 teaompètáuguanau wame rénnawawk pókkat-
 they have done y^t which they know to
 che rehit chawgun waughtaſſowawk mat-
 be evill, though no man knoweth
 cherêwunk, mukko renna matta waughtam-
 and upon extraordinary
 móan, quah ſkeje chechége móncharawa- -
 accidents, as Thunder:
 núnguotufh ahárrêmuks, arra Páddaquáh- -
 Earthquakes, fights in the
 hum, Quequanſh, mázzenúnguottufh keſefuk
 Aire, blaſing Starrs &c: which
 terre, ſquarrug arrákſak &c: youh kakkoo-
 ſhewes that they know there is a
 dumchámo neh nejek wauhtânnau mouche mil-
 power above the creatures, though
 kiſſowunk auſin keizhittiſhânnuk, mukko
 they ſee him not, who will puniſh
 matta naûwah, ouwun bitch arroutaûtak
 ſinn, and can do it when
 matcherêwunk, quah óm uttrên hanrúkke-
 he will. And this is
 que roytaks. Quah youh mutche God Jehovah
 Secondly, from the beginning of all
 Nézetataûwe, walke noujáiitch wame
 things that have a dependant
 aiakquiiks, teous uttahnênau rambatſen
 being. For the things which had
 pummaiawunk. Wutche aiak quiiks téous nou-
 a beginning could not be cauſe of their own
 jaiiggiſhhanſh, matta hom wâje pummaiawún-
 being, for that which is not cannot
 ganoo, wutche ne matta pummaynook matta
 aſt, nor could any thing
 hom rémanoo chaugun, matta hom chaugun
 A4 pum

bee before it was therefore
 pummâio, askam pummâynoſhan, newutche
 it muſt have its beginning
 paughke [môuchh] outâhhêamo noujaiewunk
 from ſome other cauſe
 wutche chaugun nowêta perrewawhjaiohittit
 which is without beginning,
 teou matta outchinoh [mehchu noujaiewunk]
 and therefore the firſt being and
 quah nè-wutche negonne pummayawunk quah
 efficient cauſe of all other
 kezhúwan waje wutche wame ùnkatagganak
 beings.
 pummayawúnganſh.

There was a firſt man and a firſt woman
 Moh negónne ren, quah negónne kèrequa-
 bus, quah negónn rame wame achabwehitta-
 of living creatures
 wunk wutche púmpamantajek kezhittſhaunak,
 but that firſt man and woman [and]
 webe youh negónne ren quah kerequâbus, quah
 thoſe firſt of all
 yôujek negonniyek wutche wame attchabre-
 kinds, living creatures
 hittewúnganſh púmpamántejek kezhittſhañák
 could not make themſelves
 matta hom kezhúwâwk hoggaûwâwo :
 therefore there was a firſt being which
 negáuche moh negonne pummayhuad, youh
 abſolute and independent
 funkaio [ſambió] quah webe negamo tſe
 and reſts upon nothing
 wutchaiô, quah matta chetamſſennómanah
 that was before them all and
 chaugun, nôh moh akam wâme nejek, quah
 kezhu

made them all, and upon whom
 kezhûwufhan wanne wame, quah ſkeje youh
 all other beings depend.
 wame kattágganſh pummáyawūganſh korché-
 And this is [God Jehovah.]
 támfenak. Quah youh atta God Jehovah.

Ob: *How can you know that there is*
Ten hóm kuttawáuh-taun ne atta
a God, ſeing you never ſaw him, nor can
Mando maetax kekenáuwah, matta hóm
ſee him?
nauwo?

I know I have a
An: Nouwáuh-taun no wadjánaman pe-
 reaſonable ſoul, though I never ſaw it,
 naunáuwe mittachonkq, mukko matta ne nauwah
 nor can ſee it, The ſoul were not
 máttá hóm nauwo, Mittachonkq' matta hom
 a ſpiritually ſubſtance if it could be ſeen
 raſhawrándowe pummáyawunk hóm náúwit
 with bodily eyes, and ſo no
 ſpe hoggáuwe ſkefuks, quáh riò matta
 ſoul in like manner [God] were not a Spirit
 óútachonq'. Rio God matta raſhauwan-
 if he could be ſeen with bodily eyes;
 doo, om náúwit ſpe hoggáuwe ſkefuks;
 and ſo no God.
 quah rio matta Mando.

But no man can fully
 Ob: *Webe matta howan nowêta hom tabâie*
know Gods nature therefore
wauhtawn Jehovah rièwunk [arándoit] negouche
no God?
 matta Mando?

It followeth not, for
 An: Youh matta nõſkommôenah, wut-
 che

che wómarremúggeree árrumâuit hommatta
 an inferiour nature cannot
 fully understand the things of an higher
 tabáie wáuhtawn aiakquiiks wutche fháram-
 and more excellent nature then
 úggefee quah arwenúngfee arrumbaúit, aúfe
 itself Beasts cannot
 nagamo hoggunk. Oppishhamok hommatta
 understand what man is, much
 wauhtáuounau chawgun ren atta, fhare
 less how to plant, and govern
 okkóffiffe ten reokkechan, quah foudamotâu-
 Common-weales or to become learned
 ôan kortafoôdomounganfh; ux koodamanchan
 or sayl over
 wufkwhaganakre, ux seboghómman akkóm- -
 the Seas &c: For these things
 muk kathans &c: Wutche yous aiakquiiks
 exceed their capaci-
 [remuks] árrookawáuwaunk nejek wáuhtam- -
 ties in like manner man seeing himself
 mawúnganoó rio ren nauwun ewo hogga
 to be made of a more noble nature
 kezhean wutche arwenúguot arrumbâuwunk
 then beasts, and that not of
 aúfinre oppishimmok, quah youh matta wut-
 him self: must needs infer
 che nagum hogga, pauhke moushe pakadw-
 that he who made him superiour
 wan ne hôwan kezhuwus uwâio arrôokawah
 to beasts he no less above man,
 oppishim, ewo aúfinre arrôokawah renôok
 then man is above beasts; and
 arra ren arrôokawant oppishim; quah
 therefore that y^e full knowledg of his
 nègouche ne tabâio wauhtawunk wutche uwio
 ar

arráudoit [árrumàuwunk] áufin errôokawah
nature mans capacity.
 renna kitchihantammowunk.

Q. Shâraog Mandóak? ux webe átta pâ-
Are there many Gods? or is there but one true God?
pâsaguun wah wèrramat Jehovah?

An. Matta fharáou Mandoak, átta webe pâ-
There are not many Gods, there is only one true God.
fuk wah wèrramat Mando Jehovah.

Q. To gouje korámen ne webe pâsuk wah
How do you prove that, that there is but one true God?
werremat Jehovah?

An. Wutche waiâiewunk tohódje nanfaie- -
Because the reason why singular things of the same kind
wok aiakquiiks wútche anféjekmuché nenar
are multiplied is not to be found
kokkôodifhahéawk matta misskommauwâu- -
in the nature of
oân râme árumbâuwunk [arándoit] wutche
for the reason why such like
God; wutche wajâiewunk tohodje arfôauk
things are multiplied is from
aiakquiiks kokkôodifhéhéauk átta wutche
the fruitfulness of their causes:
hokkisségowunk wutche wajaiwunganooas:
but hath no cause of
webe God matta outáhe wajâiewunk wutche
his being but is of himself
uwâio pummaiewunk, webe wutche nagum
therefore he is one.
hogga negôuche papasaqun.

Becaufe fingular things of
 2. Newutche nanfâioaks aiâkquiks wutche
 the fame kind when they are multiplyed,
 nenar ârak nantféjek kokkoodriſhſhahettit,
 are differenced among them
 àchabiſſohèawawk yarâuwe nâgamâuwo hog- -
 ſelves by their fingular properties;
 gâuwo weêche nejek nânfeas artumbauhittaw-
 but there cannot be found
 únganſh webe muche hom matta ſkôwah un-
 another God differenced from this by
 katak Mando achabizhéan wutche yôuh ſpe
 any ſuch like properties.
 chawgunſh arrâious àchabiſſewúnganſh [ar- -
 rambâmukſ.

Becaufe its proper to
 3. Nèwutche webe mohtantammim re
 God to do whatſoever he willeth; if there were
 Jehovah uttèein hanharroytaks; hom ſharehit
 many Gods they might will contrary things and
 Mandoak hom ópperrewórrantammock, quah
 one might be hindered by another
 nejek hom wówotamhittawawk rêan chawgun
 ſo y^t he could not do what he would, which can not
 rio matta hom re kaddauwerèatteou hom matta
 ſtand with the Omnipotency and
 toukranah weeche wame-keiztauwunganuk quah
 nature of God.
 arrandoit Jehovah.

But may there not be many Gods: yet
 Ob. *Webe hom matta ſhároog Mandoak: nar-*
ſo that one as the cheefeſt and greateſt
raio ne paſuk negónquaſſik quah ouſſewe kerik
of all?
wutche wame?

An.

in him originally, and eminently
 mous rame ewo negónne, quah wuñashíauwe
 as in the first cause, from which
 arh' rame negónne wajaiewunk, ten wutche ké-
 heaven and earth and all things in
 fukq' quah ôhke quah wáme aiakquiiks rame
 them receive whatsoever
 nejek uttúmmonúmmok nauweta châwgun
 good they have that all perfecti-
 warréguk attáhéhít neh wame árwejanúngue-
 on are in in-
 sóunganñh uttámous rame Jehovah wame árrou-
 finitely the reason why the being
 kawâwe wajaiewunk to hodie pummáyawunk
 and goodness of all creatures
 quah wurrégowunk wutche wame keihigwus-
 is limited, is because the
 hánnak fachwúngankâuwo, atta wutche wai-
 cause whereby they exist hath cômunicated
 áiewund spe teou poummâiomúauk maugamous
 so much to them and no more, and
 youche re neiek quah matta wunk, quah
 hath made them capable of so much
 keíshéous neiek tabe áttumminúmmín youche
 and no more but [God] receiveth not
 quah matta wunk, webe Jehovah matta áttúmin-
 anything from another but is a Spirit
 úmmo chawgun wutche únkatak, webe Rash-
 living in him self
 shâuunk pómpemautammin nagamo ewo terre,
 or of himself therefore God is not
 ux nagamo utfe negauche Jehovah matta fachi-
 limitted his strength is Infinite
 whúngankâuwo ewo milkífewunk wame árrón-
 whatsoever he willeth he doeth in heaven &
 kaffómo hanharróytaks utteréen kesukuk quah
 okke

earth his Knowledg is
 okkêak-terre ewo wéwaughtâuwunk wame
 Infinite he knoweth all things;
 arrôukassomo waughtâun wame aiakquiks;
 he heareth all the words, and he feeth
 padak wame ruwâuwunganlh, quah wonaumen
 all the works of all men in all
 wame reúnganlh wutche wame renouh wame
 the World his Goodness is Infinite
 mittâukuk tere, ouraiéwunk wame arrôkassómo
 he is exceedingly good, he goes beyond all in
 ouffewe werrego, arrôukan wame wohwór-
 goodness he doeth good towards
 regewúnganak terre wauhwérrerêat rak' que
 all creatures, the presence of God
 wame keisheaus-hánnak, taûterêit Jehovah
 is infinite, he is every where in all the World
 wame arrôukassómo wampfin wame mittauk
 filling all places and goes not
 remáffen wame ahapúmmuks, quah matta
 from place to place, as doth the creatures, his
 ahântse aû, arra rehit keizhíttífhánnak up-
 life is Infinite, he
 pomantammewunk wame arroûkassómo, ewo
 is Eternal, without beginning, and
 muche Micheme, matta nenóujaaious, quah
 without end.
 matta éakquíno.

3. That the true God is
 3. Neh wauh wérramat Mandouh muche
 perfectly blessed in himself, alffufficient
 fonks waûwerrehea nâgamo utfe, Wame ta-
 of himself, he needs not supply
 baio nâgamo utfe, matta querâuhikquo áirana-
 from an other, For,
 namâmauetouk paíuwutche, Wutche,

He knows all things at once
 1. Waughtunk wame aiakquiiks, passukùtte
 and together in all the World, without
 quah nàppe wawa mittâukuk terre, matta ke-
 discourse by the Infiniteness
 ketokaûanak terre, spe wame arroukawaûwunk
 of his Essence.
 wutche ewo Pummâyawuk.

He willeth most freely whatsoever
 2. Wórrantámmo oussfewe narraûwe chawgun
 is good and so perfectly that
 nowêta warréguk, quah afonkkaïouwe neh
 whatsoever he willeth is good
 chawgun wèrrantámmo muche warreguk,
 so farr as he willeth it, and because he wil-
 rikqueque arróytak, quah wutche warran-
 leth it, For [God] is simply and Infi-
 tammen, Wutche Jehovah saïoo quah wame-ar-
 nitely good.
 rôukovvauwe werrégo.

*How do you prove that heaven and
 Q. Ten hom wutche korâmen neh kesuk' quah
 earth, and all things in them have
 ôhke, quah wame aiakquiiks rame nejek out âhhe-
 the original of their being
 nau noujiewunk wutche nejek pummâyawûnga-
 from [God.]
 no wutche Jehovah.*

This followeth from what was
 A. Yowh nôskonsômo wutche chawgun
 said before for we have proved
 ârwamacup negónne, wutche nôrramananas
 that God hath his being of
 neh Jehovah uttahe ewo pummâyawunk na-
 himself, and is but one therefore all
 gamo utfe, quah webe pafuk: negaûche wame
 unk

úkatágganoufh aïakquiiks uttâh-heauk nukqút-
in them selves or in their
 te rame nejek hoggauwaûwo, ux rame nejek
caufes their being from
 wâujaiwûngano púmmayawûngano ewóunk
him.
 wutche.

2. The common understanding of men
 Nannârwe wewâuhtâuwunk renouh
doth evince this, if we con-
 mouche mouskinnaman youh, hom nattâuan-
fider any of the creatures particularly
 tammokq poshshe keizhittishannak tfaie,
the framing of mans body within and
 wékontammówunk ren hogga rame quah
without how all the parts
 pâquodjok, ten wame áchabehittewûnganfh
of mans body, yea the least have their severel
 ren hok, nux akkôssiffous achachaberé- -
ufes, and are fitted to those ufes,
 kataunâuous, quah ouftaunauauus yous aiaiewun-
by no study
 ganakre, matta spe pépenauwantammewunk
or industry of their parents
 ux affagafowunk wutche oushhawawog
yet with fuch wisdom that the
 narra weeche rio wawântammewunk neh aûfe
more learned and more wife
 kòkkekkôudamaûetishannak quah arwe wawan-
men are the more they admire it.
 tammok renou aufinre môzfantaminau youh.
No wife man can imagine that
 Matta nawun wawantam hom roitammôan neh
stones and timber grew into an house,
 m'fanfh quah p'tuks terreginfh wejammuk re,
 B he

by chance, or of themselves, but that
 heanje, ux wutche nágámáwo, webe neh
 some skilfull artificer
 auwun nowéta nartâuwéwhékachad [arwebé-
 fitted, placed, and joyned them
 ne] wustaúwus, wezhataúwus, quah wonappe-
 together; so, when we see heaven and
 númnash-hanfh; rio, naumókq' kesukq' quah
 earth so framed and among all
 okke rio wékekekòzzous quah rawwe wame
 creatures, one thing fitted to another
 keizhittishannak, pafuk wertáuwe unkataggan
 and all things to their proper
 quah wame aiákquiiks wajekeiztámmakus ou-
 uses, we cannot but con-
 warchanish, newaúwun hom matta webe pak-
 clude that there is a most wise maker
 kaddawâmen neh ouffewe wawántam nátau-
 of the world, and all things
 intântak wutche mittâukuk, quah wame aiakqui-
 in the world, and this can be
 iks mittâukuk terre, quah youh hom mutche
 no other but the true God
 matta únkatak webe wah wérramat Mando Je-
 hovah.

Ob: ^{But} ^{many} ^{evils} *Wepe ouffawadj mâtcherewunganfh pa-*
^{are} ^{done} ^{in the world,} ^{and} ^{are}
kodje ahremuks mittâukuk terrè quah utteamope-
ⁱⁿ ^{mens} ^{hearts}
tànguanân rênawauk mittahhâuk terre moh mut-
^{is} ^{the author} ^{or} ^{the cause}
che Jehovah nègonquàshshâuanush ux waje yous
^{of those evils?}
matcherewunganfh wutchio?

An:

An. No for is of himself
 perfectly good, though the power of
 fônke werrégo, mukko milkiffowunk wutche
 acting be of yet this
 rémuk mutche Jehovah wutchío, narra niànch-
 abuse of that power to act
 tauwunk wutche youh milkègowunk rêan
 sinfully is of themselves.
 mâtcherénag attàmo wutche nagamauw hog-
 made the Angels
 gauwâwo. Jehovah keizheâuwas Angelok
 and men with a liberty
 quah rênauwok wêeche mótantammewunk
 of acting which was not vicious
 wutche ahrémuk; youh matta mumatcherè-
 yet it might by its own power
 muk, narra youh hom spe nagamo milkiffe-
 produce something that is vicious.
 wunk pâdah chawgun nowèta matcherè muk
 it was from the abuse of their
 moh wutche aianchtaúwunk wutche nagamaù-
 free will that fallen angels,
 wo mótantammoùngano neh teâksèjek angelok
 now devills and and
 eo mamatchhuadjieck quah Adam quah Eve
 and in them all mankind fin-
 quah rame nejek wame renawauk matchere-
 ned.
 wufhannak.

Though be not the cause of sinn,
Ob: Mukko Jehovah mattà waje macherewunk
yet are there not two active beginnings, the one
narra weep matta nesuog negonquashadjek, pasuk
good; and the author of all good;
werrego quah wajaiunk wame werregunsh;

the other *evill,* *and* *the author* *and* *cause*
katak *matchere* *quah* *negonguashak* *quah* *waje*
of Evill.

[*wutchiamuk*] *mátcherewunk?*

That cannot be, for if there were two
An: *Matta* *erána,* *wutche* *hom* *nèfuog*
fuch contrary acting beginning they would
rífoak *pómparrerèjek* *negòuquagidjék* *yèiache*
always be fightings one against another whence destruction
hom *aióutoak* *nèoutche* *aískomhit-*
would follow.
tawunk 'om *nôskoffômo.*

Neither is anything so evill
2. *Matta* *chawgun* *rio* *matchittoo* [*mat-*
as is of himself good for
chère] *arra* *God* *nagamo* *utfe* *werrègit* *wutche*
evill is a kind of de-
matcherewunk *mutche* *tupacha* *chawgun* *que-*
fect which can
rauhikkowunk, [*noufhamòwunk*] *youth* *hom*
not be but in a thing
matta *mutche* *webe* *rame* *chawgun* *nowêta*
existent, and to exist is
pummayamuk, *quah* *pummayne* *mutche*
some good.
chawgun *warrêguk.*

The true hath all
3. *Wah* *wèrremat* *God* *uttâhhe* *wame*
strength and treasures;
milkiffewunk *quah* *fhajoshawùngansh;*
the gods of the heathen are weak
mandoak *èanfketàmbough* *hókkiffenègoak*
and poor. He fills heaven
quah *matchègoak.* *Ewo* *weremâttawn* *kefukq*
and earth, and is everywhere in all the world.
quah *okke,* *quah* *wampfik* *wame* *mittauk.*

Hom

If there be other gods where
 Hom kattagganak mandoak chaukík
 are they?
 appòak ?

Qu. ^{Seeing} Mukko ^{made} Jehovah ^{heaven} keistâunas ^{and} kesukq' quah
 earth, and all things in them does He
 okke, quah wame aiakquiiks rame neish eo wun-
 now leave them and no more look after
 nagottâmmîn nêjek, quah matta nôuse anambat-
 them as a carpenter doth leave
 tâmmôan nairrène arra nartauðukachad nokódtuk
 an house he hath built ?
 wejo keistânkq' ?

No, for a carpenter looks
 An: Matta, wutche nattaðukachad matta
 not after the house he hath built, not
 nouffe ámbatammôan wejo keiztaukq', matta
 for himself, otherwise, if he made it for himself,
 nagum wutche, perrère, keistâshan nagum wut-
 continually he doth look after it. So
 che yeiáche nouffe aûwambattâmmen. Rio God
 made all things not for an
 keiztaûwas wame aiakquiiks matta wutche kat-
 other but for himself, and therefore doth
 tak, webe nágame wutche, quah negaûche kon-
 preserve them and govern them for the ends
 kedjheânts, quah uttoûkretâuwah nañe waje
 wherefore he made them and to which he appointed them
 keztaûgushanñh, quah waje pakkâdaws nañe,
 and according to y^e several natures he hath given
 quah nouffe perrerambanúnganñh merâuwus
 them; Some by Reason, as men
 nanne; Posñhe spe penaûauwunk, arra réna-
 others by their natural instinct
 wauk; únkattâgganak noufe nagamaûwo ar-

as Sensitive creatures ;
 rumbauhit arra wâuwayómuks keízheoufhan- -
 others by their natural
 nak ; ùnkatàgganak fpe nejek arrumbaûwous
 propertyes as the fire ascends
 áchachabehittawúnganfh arra ront' ematfhá-
 and water descends.
 mo, quah nip'p' wámitchawâfha.

Q. To gôuje korâmen neh Jehovah wo- -
vidence doth govern all the world ?
kômhuwâwunk toûkretawwah wame mittâuk ?

An. 1. Spe pômpe momôwunk wutche
things against their proper
aiakquîiks taûtapókkacha nejek nâgamâuwo
nature for the good of the uni-
arrumbaûit wutche werrégowunk wame weè-
verfe as we fee fire
winnakômuk wutchio ; nenar naûménan yout
will descend and water ascend
bitch wômphisano, quah nip' wamitchche- -
contrary to their natures to prevent emp-
washfha perrewerampâuómous affânum faûa-
tinefs for the good of the uni-
aioówunk wutche werrégowunk wame wee-
verfe.
winnakommuk wutchio.

2. Spe arrumbaûwe nêmarrewúngan teou-
not only men indued w^[B] understanding, but also
matta webe renauwank wawantâjêk, qùut na-
beasts and fowles that
nak oppishim quah oppishfhauk tooûick que-
want reafon have for
rauhikkóank penauwauwunk uttâheàuk wutche
ne

their young : which being a part
 neíek wunnaiàñawauk ; youh muche chaíppaio
 of goodnefs muft be acknowledged
 werrégowunk muche pahke mifhuommiñau-
 to be of God
 wo [wérremuttamaûwo] Jehovah wutchio
 eminently towards all his creatures
 òuffewaié rakque wame ewo keizhittifhan-
 in the world : and the rather becaufe he is
 nak mittaûkuk terre : quah aufe wutche wam-
 prefent every where and knowes all
 pfin wame mittaûkuk quah wâutawn wame
 things, and can eafily order
 aiaquiiiks, quah hom nukkomme pakkadaway
 them to the ends wherefore he made them.
 nanne waje kezhéants.

3. Jehovah toukrêtauwah kezous, néne-
 God ordereth the Sun, moon
 and ftars and clouds of heaven
 pómíha quah arraxfuk quah niguilquats keíakuk
 for the benefit of the creatures
 wutcheòûtambazfowúgan keizhittifhannak
 on earth, principally of man.
 íketohke, móucheke wutche ren.

4. Newutche Soûdamowúganíh wadcha-
 Because Common-weales are
 kept, faved, deftroyed and
 nazzous, konkeóitazzous, panquatazzous quah
 changed by the will
 azzawunuamanouíh ípe warrantammowunk
 of God.
 wutche Mando Iehovah.

5. Wutche wâme renou íhaíous únquo-
 Because all men in great diffi-
 culties diftreffes and
 nunquatôuganak terre terranauunganak quah
 B4 íag

exigents naturally do cry to God
 fiagutush ùtterumbauwe manóuwok Jehovah
 for help which teacheth
 wutche airenamaûwetowunk youh kòkkòda-
 us that the knowledge of Gods
 mungquêakq' neh wauhtaûwunk Jehovah
 providence towards all persons
 wokomhuwâwunk rakque wame sketâmbough
 and things upon the earth is implanted
 quah aikquiiks sket-ókke rame ókkekekózzo
 in the natural hearts
 [pòkkoddekekózzo] rame rambauwous mittash
 of all men.
 wutche wame ránawauk.

How do you prove that all singular
 Qu. To gôojt korâmen neh wame nanfaiious
things are governed by Gods
 aiâkquiiks toukretauâuk spe Jêhovah wo- -
Providence ?
 kamhuzâwunk ?

Because singular things are or-
 An. Wutche nanfaiious aiâkquiiks pakkad-
 dered and directed
 wandâmmenush quah kóodemantamménush
 to those ends whereto God made them.
 waje yous keiztángus Jehovah.

Because God is present in the whole
 2. Wutche Jehovah wampfin wame wee-
 world and his Wisdom
 winnakómmuk, quah ewo wawantámmówunk
 and strength are Infinite.
 quah milkégowunk wame-arroukamóôak,

Because generals do subfist
 3. Waje, wame schifh útteamopétángua-
 in singulars : and therefore if
 nau rame nanfaiamuks : quah newutche hom
 nan

^{singulars} nanfaïamuks ^{were not} matta ^{preserved} wadchànàzzous ^{by} fpe Ie-
^{Gods} hovah ^{providence} wókomhúwâwunk ^{the generalls} wame schish ^{would} hom-
^{perish} faviouwe ^{with them.} aiaquí yous weeche nanne.

If it be so ; how then comes it to pass that
 Ob: *Hom rakq' ; ten wutche artak neh mät-*
Sin doth so abound in the world ?
cherewunk rio ouffewàrrat mittaukuk terre ?

^{Eyen} An: ^{the sinns} Nux ^{that} matcherewunganish ^{abound} yous ouffewar-
^{in the world} retush ^{do manifest} mittaukuk ^{that} terré ^{do} mous ^{manifest} kinnamaúok ^{that} neh
^{Gods} Iehovah ^{providence} wókomhuwâwunk ^{doth govern} toukrêtauwah ^{all} wa-
^{things} me ^{on earth.} aiaquíiks ^{Because} sikejeókkeak. ^{thereby} Newutche, ^{are} neh wee-
^{the effects} che ^{of sinne} úttareúnganish ^{are} mácherewúnganóas ^{are} wom-
^{kept under} kâuoúwok, ^{limmited} fachwhúngaukaũauk ^{refrained} kopehomme-
^{and} nush ^{hindered} quah ^{least} úttamkekáirouish ^{they should} chaugo ^{should} hom ^{should} kok-
^{proceed} koodrefhahúwauk ^{so} rio ^{farr} ríkkaque ^{as} arra ^{otherwise} kaddawe
^{they would} werrantámmok ^{to the overthrow} pauquatauúnganak ^{of} re ^{of} wutche
^{Common-weales} foúda ^{and} mauwúngash ^{that} quah ^{one man} aia ^{one man} matta ^{one man} pasuk ^{one man} hom
^{should not live} pómpemantámmôan ^{by} weeche ^{another.} unkataggan.

^{Because} 2. ^{over-ruleth} Wutche ^{over-ruleth} Iehovah ^{over-ruleth} wunna ^{over-ruleth} toukrêtauwah
^{the effects} úttareúnganish ^{of mans} renou ^{sinns} matcherewúnganóas,

which he permitteth to
 (teous tapatchch' mattaouffambamáuôan) au-
 good ends either to Punish one
 werrèganak re, nukqûudde tatâggaman pafukq
 wicked-man by another or to
 māmattambauit weeche kattâggan, ux ta-
 correct his own people when
 tâggaman ewo nagamo wufketambamh wâu-
 they wander from his righteous
 wannawâhittit wutche wuffunkkôwbâuous pak-
 Rules, or to try the
 kadtawâuwûnganfh, ux kutchtâuwun wer-
 faith patience and con-
 ramattâmmewûnk tokâuasounk quah yéia-
 stancy of believers eminent in
 chewunk warremattajek maffambâujek werrit-
 grace.

tepantâmmewûnganak terre.

Becausè though per-
 3. Newutche mukko God tûpacha matta óus-
 mits wicked men to
 fambamauóan māmattambâureatch kokkood-
 prosper in this world for a
 rewéaweghittit youh mittâukuk terre wutche
 time; yet at last when they dy
 quompâio; narra uttajiauche nannûppohittit,
 God's punishing will, shall
 Jehovah tâtachâuwe wérrantâmmowûk bitch
 be done upon them who would not
 keiztâzzo sikeje nejek, auwannak mat werran-
 Gods commanding
 tâmmóauau rêan Iehovah pókkotchim-mâu
 will but were difobedient
 weróytammewunk quut mattawéwezâmmóguk
 thereunto.
 ewówunk re.

Wut-

4. Because thus God draws men
Wutche rio Jehovah úttantanah réno-
 to look for the great Judgment
wauk útteambáttámmen tfaió wáffimidde-
 before it come after
wunk wutche áskam poámo nau uttákgutche
 this life wherein
youh pòmpemantámmewunk youh terre God
 will render to all men after their
bitch meràh wame rennawauk nouffe naga-
 works in this world.
maúwo wuttarkáffoungāsh youh mittaukuk terre.

How do you prove that the foules
Qu. To gōoje koràmen neh mittachónkawauk
 of men live when their
rennawauk pomphmmantàmmok hoggauwo pok-
 bodies be dead, and that soul and
kothche nuppeat', quah neh uittachonkp' quah
 body shall be joynd together to appear before
nihok bitch náppinnāuauk mouškeane arquabit God
 in that Judgment ?
yow wáffimidde wunganak terre ?

By the power of the natural conscience
An: Spe milkegówunk rambáuwe mittachoak
 of all men comforting them
wutchio wame rénnawauk mámmachewāhuwā
 when they do well, and accusing Judg-
nejek wéréréhittit, quah mōuskiſshàffowan was-
 ing and tormenting them when they
femoán, quah kéiappenáffowan nejek matche-
 do evill, especialy near their death, which
réhittit, chówonche kiſhke núppoungano, teau
 ſhewes that they expect a Judg-
kokkôadumchāmo neh áſkwhontammok was-
 ment to come.
femiddewunk yow bitch peámo.

2. By the natural defire
 of Spe rambaûwe chôwoutâmmewunk
 wutche michéme pompemantâmmewunk, teou
 is in all men.
 útteamopétánguanau wame rënnawauk.

3. By the natural motions and
 Spe rambaûwe róytâmméúnganfh quah
 expectations that Indians
 askwhóntâmmewúnganfh, yow Eansketâm-
 have of living
 boûgh uttâhhénau wutche pómpamantâmmé-
 in another country to the southward after
 wunk perôu kon faúanáiôuk pókkache
 they have lived in this: we
 pómantammowúshànnak yowh terre: nâume-
 fee trees in winter loose their beauty
 nan p'tuks pabôuks antâumous werrégowunk
 and in the spring live again.
 quah fequoks kejáuus rambe.

How doth govern man?
 Qu. *Ten God toûkretâsso ren?*

By giving and prescribing
 An. Spe mâugun quah negonne wûskwhon-
 a law to him, and
 tammen pakkâdtawâuwank re nagum, quah
 by ordering that as men do
 pakkadawan neh arra réunawauk âttum-
 receive that law they
 minúmmok youh pakkadtawâuwunk micheme
 shall live for ever in Gods love;
 bitch pompemantammok Jehovah wómarre-
 or as they reject that
 toûnganak terre; ux arra apôkeitamhit youh
 law they shall eternally suffer
 pakkadtawâuwunk bitch mícheme kôfikejà
 pen

mifery, its meet that a reasonable creature made
 penáuauk tabe ne pénauáuwe keizhittis reftau-
 after the Image of should
 wun noufe wuttézzowunk wutche God mutche
 be fo governed in way to everlast-
 rio toukretázzo maouk terre michéme kejan-
 ing life.
 wunganak re.

What Law did
 Qu. Chawgun pákkadtawáu wunk moh God
 prescribe to men? and how
 negónne wuskwómmentas renouk? quah tokè ne-
 did he prescribe it to him?
 gónne wuskwómmentas ewouk re?

The law prescribed
 An. Pákkadtawáu wunk negoñe wuskwom-
 was that men should live
 muk moh ne rénawauk mouche pómpeman-
 after Gods revealed will
 tamminau nouffe Jehovah moûskíñamuk wérran-
 revealed to men
 támmowunk: God moufkinnamáuwus renon
 that his will of old part-
 youh wérrantámmewunk nah rôwat, chánche-
 ly inwardly, by writing his
 paièwe, ramaie, spe wuskwontammen ewo
 law in mans heart;
 pakkadtaúwunk rame ren uttâhhok' terre;
 partly outwardly by declaring
 chànchepaièwe pokôtchkaie spe ránjemokân-
 what he willeth
 tammen chawgun ewo werrântammen [pók-
 that man should do, and
 kotchaimóa] ne ren pauhke uttein, quah
 avoyd, confirming that law
 wúnnagattúmmen, milketâwun youh pakkadta-
 wau

to man by promises and
wáuwuk renouk spe nóremittaffounganfh quah
threatnings and binding
wezzamwauwúnganfh quah mouchewopreân
man to obedience by a solemn
ren wanweztámmawúnganak re spe quofetam-
covenant.
min wérrawâwunk.

Why did reveale his mind
Qu: *To* hodje God ránjèmokassis ewo útteoitâm-
and will to men by
meafunk, quah òurantâmmewunk renouk re spe
such like outward meanes
arrizous pòkotchekaious áhrewatchchàmuk
seeing he governs other creatures
nàrraga toükrétâuwah unkattâgganok keizhittishà-
after another manner.
nak nouse perrere.

Because man in his life
An. Wutche ren youh pòmpemantammewún-
understands by his senses;
ganak terre waughtawn spe wauwalowunganfh
as by seeing and hearing therefore
arra spe naumuk quah petámmuk, negowaje
revealeth his will to
God útteranjemen ewo útteoitammewunk re-
men outwardly partly by
douk re pékotchiequiouk, chanchepalewe spe
speaking to his eares by an
kéketokantammin ewo taúakok re spe ru-
audible voyce, that men may hear
wawunk hompetammauwo, ne ren hom petam-
and understand partly by
min quah waughtaun chanchepalewe spe
causeing his will to be written in
wufkwkoshitten ewo werrantammowunk wufk-
whe

a book that man may see,
 whégannak-terre, ne ren hom naumen, òk-
 read and understand what
 kekkenâumen quah waughtaun chawgun God
 willeth that he know and do
 werrantammo ne ewo wâutawn quah uttèin
 that he may be blessed.
 ne hom wâuwerrehèa [chadchemo].

Q. Moh wérrantammôwunk wutche God
made known to man at all times
mouſkeuázso renunk re aiache nah quompaious
by being written in a book?
ſpe wuſkwhazzen wuſkwhêganak terre?

An. Yeiâche moh querâuhikkomuk ne wér-
will of should be made known
 rantammowank God muche wauhtauhcwânaz
 to man by a word, for
 renunk re ſpe kékatokâuwunk, wutche God
 would never accept
 mutche matta wúſſerawâuh-hean [wérzſhahe-
 any worship or ſervice
 an] chawgun nowéta nokómmounk ux róutas-
 from man but what was
 fewunk renouk wutche, webe chawgun moh
 according to his word, which word
 nouſe ewo kéketokaúwunk, teou keketokaú-
 is the only Rule of the
 wunk mutche webe Kékraſſowunk wutche
 Obedience of men
 wauweztámmewunk wutche rennauwauk
 towards God but this word
 rakque Jehovah. Webe youh keketokaú-
 was not written at all times for
 wunk matta wuſkwhommómuk yeiache, waje,
 wut

from to revealed
wutche Adam re Moses, God móufkinnaffoas
his will by visions
ewo wèrrantammewunk fpe kementâumhewa-
dreames, and
wúnganfh, úttenoquomoúnganfh, quah man-
Oracles to few
dówaiousáttabbawâuúnganfh re akkôffissoak,
and spread it from them to
quah fôenúmmis youh wutche nejek rim-
many the father teaching his fonn,
fharoauk re, oufhi koodumauwun uttaüm,
and one making known to and
quah pafuk waughtâuhùwan quah koo-
teaching another the will
damchâuwâuhhuwan kattaggan wèrrantam-
of when the Church
mewunk wutche God tabanah màuwewhéko-
was shut up in few
muk moh bóphammine rame akkoffissoak
families.
Wauweketajek.

Why was the word of
Qu. *To* hodje uttuwàuwunk God wutche ni-
afterwards written in a book?
tajiâuche wufkwhòmmuk wufwhèganak terre?

When the Church was
An. Tâbanah màuwewhékomunk moh ko-
enlarged and began to fspread it
kôodreshanchh' quah noujèwus mèrramme-
self into a greater compafs and alfo errors
moûjereause unkôuwea, quah nanak pèrrewoy-
in Religion
tammeúnganfh wèrrerôutaffeewúnganak terre
increafed and Gods
kòkoodreshamewúdi' quah Jehovah oufke-
tam

people conversed with Idol-
tambamh wejïoumekonashhannak weeche pèrre-
aters they were more subject
aiàrrôtàussejek nejek aufe núkkommehèawus-
 to be misled then it was
hànnak pèrreràuweehittewúnganak re nène moh
 necessary that Gods word should
queràuhikkomuk ne Jehovah uttuwâwunk pauh-
 be written in a book.
ke wufkwhazzen wufkwhègannak terre.

1 To prevent forgetfulness.

1 Affannaman wúnnoytàmmewunk.

2 To avoid errors.

2. Nókottúmmen pèrrewoitàmmewúnganish
and preserve the Truth of
quah pòquaúttawne werremâuwunk wutche
 from corruption
God wutche matcherèahittawunk [àiautekóm-
 in all ages there being
boûjek] wame antlewúnganak terre, webe
but one true and righteous Rule
pafuk erráno quah fòkkumbâmuk kèkraffo-
 whereby to judge the truth
wunk youh spe wàffetúmmen werremâuwunk

3 To settle all men in this

3 Nìlketawn wame rénnawauk youh is-
point that in whom

chauúnganak terre ne Jesus Christ (rame auwan-
 we believe is that Saviour
he nòrremattàmmokq') youh artak kekejábùad,
 in whom all the promises
auwunhe terre wame króudamâuwetoúnganish
and Prophecies of the old
quah negonnióus ahruwâmuks wutche nekonne
 Testament were fulfilled which is
nòkottammâueten moh immartâuauk youh

C

wauh

known by comparing with
 wauhtâzzik spe tophâtonquâwunk weeche
 them what is written of him
 yous chawgünne wufkwházzit wutche ewo,
 in the new Testament and
 skaio nõkothommâuwetoúnganak terre quah
 therefore that there is not another name else given
 nègowaje ne matta wunk wèzzawunk merrit-
 under heaven whereby wee may
 tenaz ramuk kefukq', teðufpe neàuwun hom
 be saved.
 kedjhitchamen.

*What is that book wherein these
 Qu. Chawgun youh wufkwheâk teounk terre yous
 things are written?*
aiakquiks wufkwheazzous?

It is that book called
 An. Youh mutche wufkwheak affwedámon
 Gods Book Gods word
 the Bible, Jehovah wufkwheak, Jehovah attu-
 Gods Truth, which con-
 wauwunk, Jehovah werramauwunk, youh wer-
 teineth the Law,
 ramafshhatawn [miáfshhatawn] pákkadtawaû-
 written by and the Prophets.
 wunk, wufkwázzit spe Moses, quah negnniijek-
 And the new Testament in
 ahrûajek. Quah ske nõkothommâuwetounk teo-
 which wee have a full and
 unk terre neauwun noutahhénan rematta quah
 manifest discovery of the mystery
 fonke móufkinnamawúnk wutche peiao kemè-
 of
 wunk wutche Jefus Chrif.

How do you prove that this Book con-
 Qu. Togooje koramen ne youh wufkwheak werre-
 mash

teineth *the word of*
mashshatawn uttuwâuwunk wutche God?

A. Newutche, máíáshshatawn wawantám-
Becaufe it containeth a wisdom
farr above all that can bee
mowunk werréna aufe wame youh hom missen-
had by Princes,
namâuwo fpe Sáchemâuauk, [kóttasfoodamau-
or the most learned and wife
ok] ux oúffewe kókkoodamâuiek quah wawán-
min of this world.
tejek wutche youh mittauk.

It makes wife Gods Elect
2. Wawântamhuwámo Jehovah mamúkkín-
to eternal salvation.
namáffeiek michème kéiaúúňkanak re.

Becaufe the Prophetes contained
3. Waje negónne ruwámuks cópehammâu-
in the Scriptures have been exactly
ous Jehovah wufkwhèakgannak terre fonke,
and punctually fulfilled.
quah kitche kèztaunaúauufhanfh.

hath from time to time
4. God pompio wutche quompiewunganak
tormented the manifest enemies
re kóukejappeunachâwus poqâuwe mâttekârre-
of his Book, and
kuts nágamo wufkwhéakganfh wutche, quah
adversaries of those who have
mâttekârrekuts wutche youhjek auwúňum wér-
professed and practised
ramatahéwufhánnek quah utténauwufhánnek
the Religion and worship of
peántammewunk quah roûtáffawunk wutche
taught therein.
God ókkekekôodamâmuk youh terre.

Because all men in all the
 5. Newutche, wame rénnawauk wame mit-
 world are required to worship accord-
 taúkuk terre pókodjemóauk routaffen God noufe
 ing to this his word. The greatest princes of
 youh uttawâwunk. Kóttasodamaúwauk wut-
 this world have their limits.
 che youh mittauke úttahèauk nejek fachwhún-
 hath none.

ganfh. God matta outahe chawganfh.

Ob: ^{God's} *Jehovah* ^{word} *ùttuwâwunk* ^{was given} ^{long}
 agoe, ^{How then} *Tógôoje* ^{doth it concern} *pókkodjemoàmo* ^{those who now}
 wat. ^{live} *[wajaiit]* ^{in these dayes?} *youjek eo*
pompemantâmmok kesegue?

^{God's} *Ans. Jehovah* ^{word} *ùttuwâwunk* ^{doth hold forth}
 his eternal and unchangeable
 nágame micheme quah matta áffawúnnamòmuk
 Will, concerning all things
 wérrantammowunk, wutche wame aiákquiiiks
 necessary to be believed, and
 querauhikkomuks wérramattaûwun quah útte-
 done by all who would
 nâuwun spe wame auwúnnum kíttechowonta-
 bee saved in all Ages; and
 mok kejáhéan wame ántfeúnganak terre; quah
 therefore was written for us
 newutche moh wúskhommanaûwo neaûwun
 as well for those who Lived
 wutche nenar wutche youhjek pómpomantam-
 long agoe,
 mowufhannak rouwat eo poôpe. *Rom.* 15 4;
 all being children of the
 I. *Cor.* 10. 11, wame wunnejánnak wutche
 nenar

fame first parents and
 nenar negonnéjek oûfhewâwok Adam quah Eve,
 made of one blood
 God keiztaunkq' wutche pâfakun nepuk wa -
 all nations of men of the
 me arkêiz rênawauk wutche, Adam wutche
 Earth and of his rib, and
 okkèik quah Eve wutche ewo pechaûgun quah
 fo one man begat another, and
 rio pâffogun ren rikhêaus katâggun, quah
 that man another, and that man another; and one
 ne ren katak, quah ne ren katak; quah ahântse
 generation begat another, fo all men are as
 rikheoûshannak, rio wame rénnauwauk arra
 branches of the Root
 pâpechewékeiek wutche Adam wutchâppuk
 all men are of the same nature; all are like
 wame rénnauwauk arrâmbaûauk: wame ahârfo-
 in their bodies, their heads; eares,
 ak hogkâuwunk kéounúnguanak; wuttaûauks,
 eyes, mouth and tongue.
 fkesuks, wuttoân, quah mérân terre.

Ob: Jehovah wuskwheâk moh mérritonaz ùn-
other nations how then doth it concern the In-
katâggohauk re tennéne pakkódje-moamo éanske-
dians.
tâmbough.

Gods word was first
 An: Jehovah uttawâwunk moh negonne
 given to the Jews only.
 máugamuk Jewfak re webe. *Psal.* 147. 19, 20 :
 till the coming of
Rom: 3 : 2. askam paíaant Jefus Chrîst God moh
 suffered all nations to walk in their own
 kònkokáñaio wame arkeis pummêan [matchêan]
 C3 (nejek paaijawunga-

ways but when came
nak terre, *Acts*, 14: 16. kïttaman Iesus Christ pai-
in mans nature hee sent
ant' rénambauúnganak terre ewo moh negòntua
his word to all Nations of the World.
uttuwāwunk re wame arkêis wutche muttauuk.

Mat. 28. 19. *Acts*, 17. 30. noufe negonne auwa-
prophecies of and of
muks wutche Iesus Christ. *Esa.* 49: 6. quah wutche
the Gentiles which his word they
Gentilloäg. *Esa.* 65. 1. Ne uttuwāwunk nejek
receive some sooner some later than other
miffënnamanau poshe negonne poshe utta, auche.

If the Indians receive Gods
Ob. *Hom* éansketāmbough mïssinnamanau Ieho-
Word will it not
vah wuskwheāk [uttuwāwunk] matta youh bitch
take away the honour and riches
mammoānhokkréztawāuwunk quah pâuassoin-
of the Sachems, and Liberty
gansh wutche Sachemāuauk, quah motántámme-
of the Indians?
wunk éansketāmbough?

No, in noe wife, yea this
An. Moh wutche matta erano. Nux youh
would quickly increafe the honour
mutche chàraque arròusha hokkréztawauwunk
and Riches of the Sachems,
quah pâuafowunk Sachemauauk, *Pro.* 8: 15; to
By humilitie and
20: *Cap.* 22: 4. Spe wòmarrómouk quah
the feare of are Riches
wèzzarrakouk wutche God pâuafouk kok-
krez-

honour, and life, and this
 kréztawâuwunk, quah kejâuwunk, quah youh
 will enlarge the liberty of the
 bitch arrôufha môtantâmmewúnganfh eânſke-
 Indians by freeing them from
 tâmbough, ſpe motântâmhûwan nejek wutche
 the bondage of Sin and Sa-
 miſneghittewunk mâtcheréwunk quah mamat-
 than.
 chhúâdjek wutchio.

N The ſecond part ſhewing them
 Ezzeshitta chippio ókkekôodemúnganau-
 by the Scriptures of the
 ans ſpe wuſkwheganfh wutche God mândo-
 divine truths neceſſarie
 waious wérramauwúnganfh querâubíkkomuks
 to eternal ſalvation.
 re michéme kejâhíttewunk.

Wherein ſtands mans happineſs ?
Q. Chariket attâmo ſketâmbough wóweriewunk ?
 Not in the pleaſures

An. Matta pómpawoytâmmowûnganak terre,
 nor in the treaſures of this
 matta fhâjoſſhewúnganak terre wutche youh
 world.
 mittâuk.

Why ſo ?
Qu. To hôhje ?

Because our life is ſhort wee
An. Wajé kokkejauúngan taioquíah, neaû-
 can but poſſeſs them a little while
 wun hom webe n'tahênan yous nâmach'. *Jam.*

4 : 14 : *Luk.* 12. 19. *Pſal.* 49. 11 : 12.

Theſe things cannot ſatiſſie
 2 Yous aiakquíks matta hom kâttabrawâhíkko-

now while wee live nor will
 nànanh eo fakkepompomàntammokq', matta
 they accompany us when we dy.

kowéjauúngan nuppôan. [ahquefkétámbaûmitch]

Wherein then stands mans happiness?

Qu. *Ten artah néne missin wówerriewunk?*

Mans happiness consists in the

An. Renna wówerriewunk artah wadchañam-
 fruition of God his free

âúúnganak terre wutche Iehovah narrâuwe wó-
 Love by the chief desireable

marretewunk spe Iesus Christ, árchewontámmuk
 good that any can seek for

warréguk têou howan nowêta hom natchkok
 or find.

ux umfkómmen.

Why so?

Qu. *Tohóje?*

Because this Love is from

An. Waje youh wómarretounk attah wutche
 everlasting and to everlasting, it ceaseth

michéme quah mechémewúnganak re, matta eak-
 not,

quino. *Jer. 31 : 3.*

Most free, of all Loves

2 Wuña narraûwe *Hos. 14. 4.* 3 Wame wómar-
 its the greatest, most satis-

retoúnganh arche mêfi. *Joh. 3 : 16.* 4 Artchetà-
 fying.

brawahíkkomuk. *Psal. 63. 3.*

Wherein is God chiefly made known

Qu. *Ten terre Jehovah arche wâughhewâwun*
to men?

Sketâmbough re?

In his word

which shewes

An. Uttúwawúnganak terre teou moufke
 fhad

men what they ought to avoyd
 fhaddawn rénnâwauk ; chawgun pâhke petah-
 believe, and doe that
 quenah, wârramattâmmannah, quah útteeínah ne
 they may please live
 nejek hom wôfferawahênah God pómantâm-
 to him yea live for ever
 minah ewounk re nux pómpamantâminah miche-
 with him. (*Deut* 29. 29.)
 me weêche ewo. *Rom.* 10. 8, 9, 11. *Tit.* 2. 12.

Who is

Qu. *Howan God?*

Is a spirit eternal, all
An. God Rashfhâuwunk micheme wame-
 knowing, all-seeing, most mercifull,
 waughhëan, wame naûmen arwe-kittamanchâsko
 most righteous of himfelfe, and
 arwe funkkûmbaugh wutchio nagum hogga, quah
 himfelves (*Joh.* 4. 24: *Psa.* 90. 2: 2 *Chro.* 6. 30.)
 wutche nagum hogga. *Ex.* 34. 6, 7. *Ex.* 3. 14.

How many Gods bee there?

Q. *Chôffoak Mândoak?*

There is but one very true in
An. Webe pafuk waugh wèrramat God rame
 three perfons three in one, the Father, the Son,
 fwe perfonôag fwenâpîsha pâfuk, oufh, wôamón,
 and the Holy Ghost.
 quah peaió Rashaûonk. *Mat.* 28. 19.

as in man there be his will, understanding,
 nenar rame ren wòrrantâmmewunk waughtaû-
 and memorie, thofe three,
 wunk quah mèmequantammewunk yows fwe,
 yet but one man: So in the God-head
 narra webe pafuk ren: Rio mandoôwúnganak
 there are three perfons, yet but one
 terre, fwe perfonôag, narra webe pafuk God.

Youh

this is a Glorious mystery which
 Youh àrwejanúnquat peaió keonèwunk, teou
 will reveal more fully to his people
 Iehovah bitch kôodremóuskenàffo re oufketám-
 both here and in heaven
 bamh takque youh, quah rame aûffequámuk
 hereafter.
 etántèrre.

What hath the true God done
 Qu. *Chawgun wagh werràmat Mandoh kekez-*
for thee?
tàngus wutche ke?

hath made me, he doth keep me,
 An. God nekezhúiggus, ewo nènowadchàn-
 and he can save mè.
 nakq' quah ewo hom nénokedi huikq'. *Psa.* 119.

73. *Pfal.* 121. 4, to 9. *Esay.* 63. 1.
How did make you?

Qu. *Ten God kéteoushikquenas?*

In my first parents he
 An. Rame nègónne neghikqueoúshánnak pè-
 made mee holy, and righteous and
 rambaûhuiggus, quah fonkkómboûhuiggus quah
 like himself in knowledge.
 rizzo nagum hogga waûhtauwúnganak terre.

Gen. 1 : 26, 27. *Ecl.* 7. 29.

Are you then born holy and
 Qu. *Kinspe nègamus pèràmbaugh quah Sônk-*
righteous.
kómbough.

No, my first father finned
 An. *Matta nègónne nousha màtcheréoûshan*
 and I in him.
 quah nentéramopetángun. *Es.* 43. 27. *Ro.* 5. 19.
 God

God wufhéawus Adam negónne ren tupacha
made the first man as
 wutchòppuk wutche wame rénnauwáuk quah
the root of all mankind and
 meáwus Adam, quah ewòunk terre wame rênou
gave and in him all men
 wame waugh worrégix aiakquiiks chawgun
all good things what
 Adam miffinnamanis waske keizhéant God
received in the beginning when God made him,
 mattax nagum webe wutche miffinnamónis, we-
he received it not for himself alone with
 che nagum fketambough mutche wame miffin-
him all men
received it, and what hee loft
 namauauwufhannak : quah chawgun tantâuanufh
hee loft not for himself alone all
 antâuamufh matta nagum wutche webe, wame
men loft it in him
 tantâuanâuwufh rénnauwauk ewounk terre
what did as if all men
 chawgun Adam arretch netátuppe wame rê-
did it; he finned therefore
 nawauk wúttênâuaus ; ewo mâtcheréwus newut-
all finned.
 che wame mâtcherèoufhànnak.

Were you born a Sinner ?
 Quest. *Keko nêgamus mâtcherê?*

Ans. Spe wâmpaquâanas mâtattâmbauwún-
I was conceived in sin,
ganak terre, quah spe nêgamus mâtcherewún-
and born in iniquity
ganak terre, Psal. 51. 5, quah rio spe nêen te-
and so by my
nature am as a filthy loath-
râmbâuwunk netátup matchenúnquofo matche-
 mun-

fome creature and in myſelf by
múnguofo keizhêak quah nehoggok wutche
reaſon of my fin odious to
matcherêwunk chifhánttammuk re Jehovah.

What is your birth-finn ?
Q. *Chawgun kinspe neg-matcherewunk ?*

The fin of imputed
An. Mátcherêwunk wutche Adam nummía-
to mee and a corrupt nature
namâuhikquemuk, quah mâtcherambauwunk
dwelling in mee.
uttéamopetángun. Ro: 5. 12, 13, 14. Eph: 2, 12.

What is Adam's fin imputed to you ?
Q. *Chawgun Adam matcherêwunk kummía-namâuhikquemuk ?*

The eating of the forbidden tree. Gen. 3. 11.
Ans. Meêtfin quótetemúggus p'tuk wutchío.
what is your corrupt nature ?

Q. *Chawgun komâtcherambâuwunk ?*

My corrupt nature is empty of
An. Nomâtcherambâuwunk fauaiôo wutche
grace bent
wérrittapautámmowunk, upffquâuwémo mât-
unto fin, onely unto fin, and
cherénag re webe mâtcherewunganak re, quah
that continually.
ne yeíache. Ro: 7. 7, & 18, verſe. Gen: 6. 5.
not a creature upon earth, hath ſo an infect-
matta keizhêak ſketôkkêak outahhe rio mâhmè-
ed nature as all men
huwamuk rambaûwunk arra wame rennawauk
have.
uttahéauk.

What is fin ?
Q. *Chawgun matcherewunk ?*

An.

Sin is a breach of
A. Matcherèwunk pòakquinnamouk wut
Gods Commandements.
 che Jehovah pakkadtawâuwungansh, 1. *Joh.* 3. 4.

How many Commandements are there ?
Q. Choffshinoh Attak pakkadtawâuwungansh ?
Tenn.

A. Paiâguotush, Deut: 4. 13.
What is the first Commandement ?

Q. Chawgun negónshik Pakkadtawâuwunk ?
Thou shalt have no other

An. Matta bitch komandómo unkatagganok
gods but mee.
 mandoak webe Ne. *Exod.* 20. 3.

What is the meaning of this Commandement ?
Q. Tah ruámo youh Pakkadtawâuwunk.
That wee should worship

An. Ne neâuwun pâhke ketérrôutauwaûmen
the only true
 webe wérramat God. *Mat.* 4. 10.
is the onely true there are
 Jehovah webe waugh wérramat God, matta únk-
no other gods the gods of the
 atágganok mándóaoag, mándóaoag wutche okke-
infidells are Devills and man-
 ajwauhtammejek mamatchhuwadjek quah re-
 flayers.
 nou-nanfchadjek.

What is the second Commandement ?
An. Chawgun neztaushik pakkadtamâuwunk ?
Thou shalt not make any graven

A. Matta bitch koushèa mis-seânwufkwhôsh-
image unto thee or the likeness
 fen tûppacha mandôuh keunk re, ux neárrak
of any thing which is in heaven above
 wutche chawgun nowêta, teou kèfukkuk ikeje
 terre

or in earth beneath, or in y^e water under the
 terre, ux okke ramùk terre: ux nippe ramùk okke
 earth. Thou shalt not bow down thyself
 terre. Matta kekúpsquâwush wamaíouk kehok
 to them, thou shalt not serve them
 re nejek, matta ke bitch tàrroukáfssomah nejek
 for I God thy am a jealous
 wutche ne Jehovah ke God mouffit-chamo [a-
 visiting the iniquity
 harrachàmitch] God, aharroûtant matcheréwunk
 of the Fathers upon their children
 koufhwàwok wutchio fkeje wónnajánnawauk
 to the third and fourth generation,
 [múkkràauk] re fwot quah youwot antfèwunk
 of them that hate me and
 wutche nejek chishfharamoqueanak ne; quah
 shewing mercy unto thousands of
 kittematchèrachan re màmtatinùnguefóak wut-
 them that love me and keep
 che nejek wòmarrequeanak ne quah wadchân-
 my Commandements.
 jek ne-Pakkadtawauàúúngansh. *Exod.* 20 4, 5.

Joh. 4. 24. *Lev.* 25. 1. *Ezek.* 16. 17.

What is the meaning of this Commandement ?

Q. Tah ruwàmo youh Pakkadtawauauwunk ?

An. Ne neauwun pahke nòkkommoukaûwun
 That wee should worship
 The true with True
 wauhwerrámat God weeche wérramamuk nòk-
 worship, such as hath ordained
 kommowunk, nenar God pàkkadafówamòas
 not such as men do invent
 [pakkaddawanas] matta nenar renou arroytamhit.

John. 4. 24. *Deut.* 12. 32. *Mat.* 15. 9

Quest.

What is the Third Commandement ?
 Qu. *Chawgun nashwe Pahkadlawauwunk ?*

Thou shalt not take in vaine
 An. *Matta ke bitch mishómôan tah-noôche*
the name of thy God, for
wézzawunk Jehovah ko mandouh: wutche Je-
will not hold him guiltles
hovah matta bitch wuffomôan parrewauhhuwa
that taketh his name
ouwannouwéta mammo nagamo wézzewunk
in vaine.
tah-noôche.

What meanes here the Name of thy ?
 Qu. *Tah ruwâmo youh wezzewûk wutche ke God ?*

Himself, and the good
 An. *God nagum, quah waughauwerrégix*
things of whereby is known
aiakquiiks wutche God, teouspe God wauhhéa
as a man is known by his name
nétatup ren waughéa spe nagomo wézzewunk
as his Attributes worship
nenar úttarwejanúnguesóungansh nokkómmo-
Word and Works
wunk, uttawâuwunk quah wúttarkassowungansh
(Deut. 28. 58. Ex. 30. 19. with 34. 6.

1 King. 9. 3. Psal. 138. 2. Job. 1. 21.

What meanes that shalt not
 Qu. *Chawgun ruwâmo youh matta bitch kom-*
take his name in vaine ?
ammeân ewo wezzewunk taknoôche ?

That all men should speak
 An. *Ne wame rénnauwunk pähke ruwaûauk*
of himself and of the good
wutche God nagum, quah waúwerrégix aiak-
things of for his Glory
quiiks wutche God, wutche úttarwefanúnguesó-
unk

unk quah wutche nejek worregaúngano, matta
vainly, not unreverently, not
 tahnoôche, matta ukffschawe, matta uttam-
 unprofitably.

basioúngane. 2. *King*: 1. 3: *Levit*: 10. 3: *Job*: 36.
 24. 1 *Cor*: 10. 31: *Job*: 5. 27:

Deut. 8. 18: *Jer*. 2. 30: *Levit*: 26. 2: *Heb*: 4. 2.

What is the fourth Commandement?

Qu. *Charwgun youhwe pákkadtawawunk?*

Remember the Sabbath day

An. Kómmequántufh nókkommowunk, [ke-
 to keep it holy,
 weenâuwunk] wauwertaúun, [perrtâun] nuk-
Six dayes fhalt thou labour and doe
 kuddâkshe késequaúwe katarkas, quah kéizta-
all thy workes but the seventh
 us wame kâtarkâffounganfh: webe nezenfe
day is the Sabbath of
 fhúgane mutche nokkòmmounk wutche Iehovah
thy on that day thou fhalt not do
 ke God youh fhùganèterre akquerishq' chaw-
any work, thou nor thy Son
 gun nowèta arkaffowunk, ke matta kenâumô-
nor thy daughter man-servant, nor maid-
 an, matta kattane kowadjan-ren, matta nanno-
servant nor thy cattel nor thy
 ôtenuksqua, matta kekopompetúnganak, matta ke
stranger within thy gates for in
 peeouchauk rame ke fquonta, wutche rame nuk-
Six dayes God made
 kuddâkshe kefequauwe Iehovah kéiztâunas
heaven, and earth, the Sea, and all
 kefukq', quah okke, kathannabâug quah wame
things that in them bee and refted
 aiakquiks rame nejek appôop, quah akquarkaz-
 fous

fous [wúwufinnawus] ^{the feventh} nezzenfe ^{day} fhugane : ne-
^{wherefore} ^{God} ^{bleffed} ^{the Sabbath day,}
 wutche Iehovah uttchadchimmóas nokkommo-
^{and} ^{hallowed} ^{it.}
 wunk, quah peirtāwanas ewo. *Ex.* 20. 8, 9, 10,

11. *Efa.* 58. 13. *Ne.* 13. 16, 17.

What is the meaning of that Commandement ?

Qu. *Tah ruwámo youh Pákkattawâuwunk ?*

^{That} ^{all} ^{should rest} ^{from}

An: Ne wame pahke wúwufinnamanak wut-
^{work} ^{and} ^{much more from} ^{play}
 che arkassounk quah aúse wutche mómarrawas-
^{on} ^{the Lord's} ^{day} ^{that} ^{wee} ^{may}
 fowunk rame Iehovah kéfekut, ne neaûwun hom
^{draw near} ^{to} ⁱⁿ ^{good} ^{works}
 notâuchemen re God rame wauwerrégix arkas-

foúnganfh. *Efa.* 58. 12, 13. *Jam.* 4. 8.

What is the fifth Commandement ?

Qu. *Chawgun nàppachôssit pákkadtawâuwunk ?*

^{Honour} ^{thy father and}

An: Hokkreztâus [konkreztâus] koufh quah
^{thy mother} ^{that} ^{thy dayes} ^{may bee long}
 kenoûnunk ne kokonkefeketufh hom quonaious
^{in the land} ^{which the Lord} ^{thy} ^{giveth thee.}
 fkeje okkeik teou Iehovah ke God kummèquun.

Exod. 20. 12.

Who are called thy father and mother ?

Qu. *Auwánnak àsswerauk koufh quah kenóununk ?*

^{All} ^{rulers} ^{whether} ^{in families}

An. Wame tôukrètassejek ten chíppakòm-
^{the school}
 mûkutchaug, tahattere kôodammochâwunk ra-
ⁱⁿ ^{Church} ^{or} ^{in the common-}
 me maûwewhèkomunk nux afoûdummauwúng-
 D anak

wealth. (1 Kin. 5. 13: 2. 12. 1 Cor. 4. 15.
 anak terre. 2. *Chro.* 29. 18. *Pro.* 23. 22.

What is the honour to Superiours ?

Q. *Chawgun kokkrestâutounkre toukretassejek?*

Reverence, Obedience,

An. Wawhúngachâmuk waûweztâmmewunk
 and when I am able recompence.

quah [ne tabafean] rambe maugawunk newutche.

1 Tim. 5. 1. 1 Sam. 25. 8.

Gen. 4. 20, 21 *Mal.* 1. 6. *Heb.* 12. 9. *Eph.* 6. 1.

What is the sixth Commande-

Qu. *Chawgun akkômmedjchoffit Pakkadtauau-*
ment ?

auwunk ?

Thou shalt doe no murder.

(1. Tim. 5. 4.

An. *Matta kokkeminchasko. Ex.* 20. 13.

What means this Commandement ?

Qu. *Tah ruwamo youh Pakkadtauauwunk ?*

That wee should not shorten

An. Ne neaûwun pahke matta taiuqùetauou-
 the life or health

nan pòmpebantâmmewunk ux affummaffowunk
 of our selves or others

wutche neaûwun hogganânak ux unkâtagganak
 but preserve both.

webe koukedjtâunan nefe. *Mat.* 5. 22. 2 *Cor.*

7. 10. *Mark.* 3. 4. 1 *Sam.* 26. 20.

What is the seventh Commandement ?

Qu. *Chawgun nesausak pakkadtawauwunk ?*

Thou shalt not commit Adultery.

An. *Matta komammôso. Ex.* 20. 14. *Gen.*

9. 10. *Levit.* 18. 24.

What is the sinn here forbidden ?

Qu. *Chawgun matcherèwunk youh quoteten ?*

An.

An. ^{To defile} Matchtawn ^{our selves} hógganának, ^{or} ux ^{others} únkátá-
^{with} ganak ^{unclean} weeche ^{lusts,} wápasquâwe ^{Commanded?} chifshegewúnganfh

Q. ^{What is} ^{here} ^{Chastity} ^{to preserve} ^{our} *Chawgun youh Pákkadchimmeden?*

An. ^{bodies} Mianumbáuunk, ^{in holynes} konkfantawn ^{and} ^{hon-} neuuwun
 hogganának ^{our.} peaiówunganak ^{our.} quah ^{our.} hókkrez-
 tauetoúnganak terre. *Titus*, 2. 5. 1 *Pet.* 3. 2.

1 *Thes.* 4. 4. 4.

Qu. ^{What is} ^{the eight} ^{Commandement?} *Chawgun swankshit Pákkadtawauáuwunk?*
^{Thou shalt not steal.}

An. *Matta kómmôotakon* [matta kekomôo-
 to.] *Exod.* 20. 15.

Qu. ^{What is} ^{the stealth} ^{here} ^{forbidden?} *Chawgun kómmôotewunk youh quotétén?*
^{To take away} ^{another} ^{man's} ^{goods} ^{with-}

An. ^{out} ^{his knowledg} ^{without} ^{his gift} ^{or} ^{to} *Mamman únkatak ren mámachífe, ma-*
ta waughtauôkq', matta maugaûkq', ux ókke-
^{spend} ^{our own goods} ^{without} ^{pro-}
tawn kômamachínash matta wutche kótam-
^{fit to our selves} ^{or} ^{others} ^{gaine}
básíwíánanfh, ux únkátágganak ótambásíoná-

nâuuufh. Luk. 19. 8. 1 *Thes.* 4. 6. *Pro.* 21. 20.

^{As} ^{Bad} ^{Indians}
Netátup mámttambáuiek éansketaubaugh ók-
^{do spend} ^{their estates} ^{when they want whores}
ketáwnau mamatteínch nôotch-fquahahittít
 quah

and play at straws.
quah ókkezhíttit,

What is here Commanded?
Qu. Chawgun youh pákkádchimedden?

Well to gett our goods
An. Waûwerre mesínnaman nómamachínâsh
well to keep and well to use
wauwérre wádchanaman quah wauwérre aínas
them.
youfh. *Pro. 13. 11. John, 6. 12. Luke, 19. 16.*

What is the ninth Commandment?
Q. Chawgun pásakogunshe pákkadtawauau-
wunk?

Thou shalt not beare false witness against
A. Matta ketaíantekiawaúghua kechánche-
thy neighbour.
támmuk re. *Exod. 20. 16.*

What is the sinn here forbidden?
Q. Chawgun mácheréwunk youh quotéten?

To ly falsely, to think
A. Okkejâuskin aiantekámpâuwe, roytám-
or speak that which is not truth
min nux ruwan chawgun matta wérramamó-
of our selves or others.
muk wutche neaûwun ux únkátágganok. *Eph.*

4. 25. *Jer. 9. 4, 5. Joshu. 9. 22. Pro. 13. 7.*

What is here Commanded?
Q. Chawgun youh pákkádchimedden?

Truth and faithfullness.
A. Werramáwunk quah mutchisúnkombane.

[fónkkombauunk] *Eph. 4. 25. Mat. 23. 23.*

What is the tenth Commandment?
Qu. Chawgun paíákshé pákkadtawauâuwunk?
Ans.

Thou shalt not covet
 A. Ahque kíttechowontámmis tahnôoche
 the house of thy neighbour, Thou
 week wutche kechánchetámmuk, ahque kette-
 shalt not covet the wife of thy neigh-
 chowontámmis werógen wutche kechánchetam-
 bour, nor his man-servant, nor his maid-servant
 muk, matta ewo wajan-ren matta waian-squah,
 nor his ox, nor his ass, nor
 matta wutóximoh, matta wuttáffimoh, matta
 any thing that is thy neighbours.
 chawgun nowêta wutche kitechâme. *Ex. 20. 17.*

What is the coveting here for-
 Q. Chawgun káttauachóssowâwunk youh quo-
 bidden?
 tétén?

Lust after other
 A. Káttauachóssowâwunk wutche únkatak
 mens goods, and want of
 ren mámachife: quah queraûhíkkowunk wutche
 contentment with our own e-
 tatábrawahittewunk weeche néaûwun nómama-
 state.
 chinanfh. *Heb. 13. 4. Rom. 7. 7.*

Whether have you kept all
 Q. Nammuk pahkodjé kattabrérèanas wame
 these Commandments?
 neish pákkadtawaâwunganfh?

No, I and all men are
 A. Matta, ne quah wame rénnawauk má-
 finners.

matcherêjek. *Ro. 7. 14. Ro. 3. 23.*

What is the wages of
 Q. Chawgunhe únquatâuwetounk wutche mat-
 sinn?
 cheréwunk?

D.3.

Ans.

Ans. Nuppóunk quah michéme konkejáp-
torment.

penaûwunk. *Rom.* 6. 23, & 2. 8, 9.

Q. ^{How then} *Tennène* ^{look you} *kofámbattámen* ^{to be saved?} *kejáhéan?*

Ans. ^{Onely} *Webe* ^{by} *spe* *Jefus* *Christ.*

Qu. ^{Who} *Auwínnah* ^{is called} *áffowe* *Jefus* *Christ?*

A. *Michéme* *wonnéjon* *wutche* *God* *auwun*
^{for} ^{our} ^{fakes,} ^{became} ^{man,} ^{that}
wutche *neaûwun* *hogganának* *moh* *renôowus,* *ne*
^{he} ^{might} ^{redeem} ^{and} ^{save us}
ewo *hom* *mánnôhikquenan* *quah* *kejáhikquenan.*

Q. ^{How doth} *Tunre* *Jefus* *Christ* ^{he redeem} *manuôhikquenan* ^{and} *quah*
^{save us?} *kejáhikquenan?*

Ans. ^{By} *Spe* ^{his} *nágamo* ^{righteous} *fonkkómbough* ^{life,} *kejáuwunk*
^{and} ^{better} ^{death} ^{and} ^{glorious}
quah *wéfekun* *nuppówunk* *quah* *ârwenungaut*
^{resurrection} ^{again} ^{to life.}
rambeompkéwunk *wunk* *kejaûwunganak* *re.*

Gal. 4. 4. *Mat.* 5. 20, 28. *Pfal.* 2. 7, 8. *Rom.* 4. 25.

Qu. ^{How came} *Tun* ^{you to have part,} *gooje* ^{and} *kotâhean* *chanchepaiewunk,* *quah*
^{fellowship} ^{with} ⁱⁿ ^{his}
chanchiawunk *weeche* *Jefus* *Christ* *rame* *ewo* *nup-*
^{Death} ^{and} ^{his} ^{resurrection?}
pôunk *quah* *ewo* *rambeómpkewùnganak* *terre?*

Ans. ^{By} *Spe* ^{the power} *milkégowunk* ^{of} *wutche* ^{his} *ewo* *kéka-*
tokau

word and Spirit which
tokaûwunk quah Rashâuwunk, youh passouhik-
brings us to and keeps us
quenan re Jêsus Christ, quah quowâdchanhik que-
in him.
nan rame ewunk terre. *Joh. 17. 20. 1 Cor. 6. 17.*

What is his word?

Q. Chawgun nâgamo kékatochâuwunk?

The holy Scriptures God pen-
A. Peaious wuskwhéganlh Jehovah wusk-
ned by the ancient ministers of his
whâzzous spe negónnijek âhruwâjek wutche ewo
word called
uttuwauwunk affwérauk Prophetts & Apostles,
the old and new Testament,
nâhnekónne quah wuski Nókothommâuèten,
the Law, and Gospel.
pâkkadtawauaûwunk quah wérranjemokauwe-

ten. *2 Tim. 3. 15, 16.*

How doth the ministry

Queft. Ten re attabawâuwunk wutche pakkad-
Law bring you towards
tawauaûwunk kepazôuhikgun rakque Jêsus Christ?

As it brings me to know my

Ans. Arra nopazôuhikgun waughhéan no-
finn and the wrath of
matcheréwunk quah wezkéſowunk wutche God
towards mee for it. *Rom. 3. 20. Gal. 3. 10, 24.*
ne rakque ne wutche. *Rom. 7. 9, 10.*

How doth the knowledge

of

thy sin

Qu. Tenre waughtâuwunk wutche komatcheré-
bring you towards ?
wunk kopazôuhikgun rakque Jêsus Christ?

Thereby

I

come

to feele

my

Ans. Youh spe ne nopé mequinneman ne

D.4.

nan-

curfed eſtate, and
nânnapûmmuk arrachoffewâwunk, quah que-
need of Saviour.
râubikkowunk wutche kékejahuad. *Gal. 3. 10, 24.*

How doth the Miniſtrye of the
Gofpel help you in this
Queſt. *Ten re attabbowâwunk wutche werran-*
jemokâuweten ketàmamunggun rame youh tattaai-
curſed Eſtate?
nûpooiretâmmuk arrachôſſewâwunk?

It humbles mee yet more, and then
rayſes mee out of this miſerable
efſtate.
Ans. Womârrumhíkqun naraufe, quah néne
tomkêhíkqun wutche youh kónkejappenamuk
arrachoffewâwunk. *Luke. 3. 4, 5, 6.*

How doth the miniſtrie of
the Gofpell humble you more?
Qu. *Ten re kokkôudumchâuwunk wutche wer-*
ranjemokâuweten kowómarrumhíkqun wunk?

By revealing the
A. Spe môufkinnamowunk wutche nar-
free love of
rauwe wômarretoúnk wutche Jefus Chriſt
Because he dyed to fave fin-
2 Tim: 11. 10. Waje nuppós kejahèan mamat-
ners: and yet con-
cherèjek; Joh. 16. 7, 8. 6. 44. Quah narra nowau-
vincing mee of my ſinn becauſe I be-
taûhíkqun wutche nomatcheréwunk, waje matta
lieve not on him, and of my utter
nenôſtammôan fkejé ewo, quah michéme no-
inſufficiency to come to him.
monúnqueſówunk peaûwun ewounk re; Luke,
And ſo I feele myſelf
19. 10. Quah rió nenomequínnaman ne hok mi-
che

utterly loft.
chéme tanhich.

How then doth the ministry of the
Q. Ten néne kokkôudumohâuwunk wutche
Gospel rayse you up out of
werranjemokâuwunk kôtantanttamhikqun wutche
that loft estate to come to
yauh anhémuk árrechhoffewawunk pean re Jêsus
Christ?

As it teacheth mee the
Ans. Nenar nekokkoôdummohikqun raû- -
value and the virtue of the death
weto quah milkefewunk wutche nuppówunk
of and the riches of
wutche Jêsus Christ, quah pâuasounganñ wutche
his free love to loft fin-
ewo narrauwe wómârretowúnk re anhéjek ma-
ners; re-
macheréjek *Joh. 12. 32, 2 Cor: 5: 17, 20, môu-*
veales the promise of
fkeshaddawn kroûdemâuwetowúnk wutche
grace to fuch, and ministers
werríttepantammewunk re youjek, quah merâh
the holy Spirit of grace
pêaio rashâuwunk wutche wérrettepantamme-
to aply and
wunk missinnamawâuhuwun Jêsus Christ, quah
his promise of grace
nagamo kroûdamauwetounk wutche wérrette-
unto my self, and keeps
pantammewunk re nêan hok, quah nowad-
me in him.
janhikqun rame nagum. 2 *Pet: 3. 18, Luke 19.*
10, *Mat: 9. 13, Gal. 3. 5, Ro 10. 17, with 1. 16.*
Quest,

How doth the Holy Spirit of Grace
Qu. *Ten re peáto Rashâuwunk wutche wèrrit-*
help you and bring
tepantâmmewunk kùtamamaulikgun quah pazôu-
you to and cause improve
hikgun re Jêsus Christ, quah missinnamahikgun
his promise and keep you
nâgamo krôudamauwétounk, quah kowadchankik-
in him ?
gun ewounk terre ?

By begetting in me
Ans. *Spe rikhéan [tikhéan] rame ne wâr-*
faith to receive him.
remattâmmewunk âttummanah ewo: Ro. 10.

17. 10, 14. *Zec: 12. 10.*

prayer to call upon him,
Attabbowawunk wewhénum sêje ewo: amban-
Repentance to mourn after him, and
toetammewunk môuwun rakque ewo, quah
new obedience to serve him.
w'lkio weztammewunk kretammin ewo. Ro.

16. 25, 26. 2 *Cor. 10. 4, 5.*

What is Faith ?
Q. *Chawgun atta Warremattammewunk ?*

Faith is a grace
Ans. *Warremattammewunk arta werrîttepâ-*
of the holy Spirit ;
tammewunk wutche peáto Rashâuwunk ; Phil:
Whereby I deny
1. 29. 2 Cor. 2. 4, 12. Nahwutche hókkeje-
myself and believe on
waughtam ne hok quah warremattam sêje Iêsus
for righteousness and everlasting
Christ wutche funkkômbaûwunk quah micheme
ke-

life;
kejawunk ;

What is Prayer ?
Quest. *Chawgun attâbowawunk ?*

Ans. Attâbowawunk wewhékechaûmewa-
upon in the name of
wunk wulkêje God rame wêzewunk wutche Ie-
fus Christ sƿe aínamaûetowunk wutche peaío
Ghost according to the will of
Rafhaûunk nouffe utteoitammewunk wutche
God. (Joh. 1. 5. 14.)
God. *Mat. 6. 9. Joh. 16. 23. Ro. 8. 26, 27.*

How did teach his
Qu. *Ten Jesus Christ kokoodumchauwus ewo*
disciples to pray ?
nannawunnakuts attaboan ?

Thus.
Answ. Rio.

Our father in heaven Hallowed
Noufhin aûsequamuk terre wérrettepan-
be thy name
tammunatch [wòweztaûonatch] kowéfewunk
Let come thy Kingdome, thy will
Peamoutch' kúkkuffootúmmowunk, kòrantàm-
be done on earth as in Heaven
mowunk neratch fket'òkke nenar aûsequamuk
Give us this day our dayly
terre, Mèsonah èa kèfuk kónkefekatufh no-
food, Forgive us
méetfounk, [petúkkenêag] Akquantamínah
our trespasses as we forgive
nomàtchereúngananfsh nenar tàkquantaminan
them that trespass against us, Lead us not
ewojek nomàtcherehéaqueäguk, Afquonfákkon-
gonan

gònan into temptation, but
 deliver us from evill, for
 kùppoquohwhèriggamínah wutche madjk' wut-
 thine is the Kingdom, and the Power,
 che kèkatak kètassóotómoonk, quah milkèffo-
 and the Glory, for ever
 wunk quah àttarwejanúnguesówunk michème
 and for ever; Amen.
 quah michème: Ne ràtch.

What is Repentance ?
 Qu. *Chawgun Ambantoiètàmmewunk ?*

A. Ambantoiètàmmewunk wèrrittepantam-
 of the holy Spirit, whereby
 mewunk wutche peaió Rashâuunk nah wutche
 I loath my finnes and
 ne nezkòntum nomàtcherwúnganfh quah nez-
 abhorr myself for them, and confes
 kàrraman m'hok yous wutche, quah nòrremâ-
 them before God and mourn
 hitch nèish arquabit Jehovah, quah nomâu-
 after for the pardon
 wetepaz noufe Jesus Christ wutche akquante-
 of them, and for grace
 màueten wutche nèish, quah wutche wèrrittepan-
 to serve him in newness
 tàmmewunk wùttufomôan rame fkiàwunk
 of life.
 wutche kejâuunk. *Acts, 5. 31. John, 24, 20.*

Levit. 26. 40, 41. Pro. 28. 13.

What is this new life, or
 Qu. *Chawgun youh wuskio kejâuunk, ux*
Obedience ?
 wâwezàmmewunk ?

An.

Newness of life is
A. Wuskèawunk wutche kejâuwunk arta
 a grace of y^e holy Spirit
 wèrrettepantâmmewunk peaiò Rashâuwunk
 whereby I forsake my former
 nah wutche nenogottûmmonush ne negònne
 lusts and vain company
 chachîshfeúnganfh, quah akôuwa chanchi-
 and walk before God in
 awunk, quah pummèan arquabe Jehovah rame
 the light of his word, and in
 wequâai wutche ewo uttuwâwunk, quah wâu-
 the Communion of the Saints.
 wèrrechànchiawúnganak terre wutche paperris-
 fejek. *Psal.* 51. 1, 2, 30. *Rom.* 7. 6. 1 *Pet.* 4. 2, 3, 4.
Psal. 116. 9. 119. 9. *Psal.* 119. 105. 1, 15. *Psal.* 16. 3.

What is the Communion of the Saints?
Qu. Chawgun wâuwerrechànchiawunk wutche
the Saints?
 paperrissejek?

It is the fellowship of the
A. Wâuwerrechànchiawunk wutche mâu-
 Church in the Spiritual good things
 wewhèkomúnk Rashâuwândowe wâuwerèga-
 of the Covenant of
 nak terre, wutche wèrrawâuunk wutche wèr-
 Grace and the Seales
 rittapantammowunk, quah wôhpretâmmowún-
 thereof.
 ganfh youh wutchio. 1 *Cor.* 1. 2. *Phil.* 1. 5. *Act.*

2. 47. *Rom.* 9. 4. 1 *Cor.* 12. 13.
What is the Church?

Qu. Chawgun mâuwewhèkomuk?

A Congregation of Saints joyn-
An. Mâuwêwunk wutche paperîsseiek wâu-
 we

ed together in the Bond of
weioffemuk nappe rame wôhpretewunk wutche
the covenant, to worship God and
wetampaddawunk, routaffen Jehovah quah
edefie one agothor in all his
kókkekòodamàuwetúmmen rame wame ewo
good ordinances.
werréganak pakkadtawauwúnganak terre. *Psal.*

(1 Cor. 14. 23, 26.

89. 5. *Ps.* 50. 5, 16. *Ezek.* 20. 37. *Act.* 2 42.

Q. *Chawgun wôprétounk wutche wetampad-*
venant in which the Church is
dewunk rame youh Mauwéwhékonunk wâu-
ioyned together?
wejassemuk nappe?

A. It is the profession of that Cove-
nant which hath made with his
pàddewunk teou God kéiztâunas wêeche ewo
faithfull people that he will be
funkòmbâueritch fketâmbâmh ne ewo bitch
a God to them and to their feed.
omando Jehovah re nejek quah re nejek antfe-

jek. e2 *Cor.* 8: 5 & 9: 13. *Gen.* 17: 7.

Vnto what doth bind his people
Q: Re Chawgun Jehovah wôpréaut wûsketam-
in this Covenant?
bâmh rame youh wêtampaddawúnganak terre?

Anfw. To give up themselves and their
feed first to that they may
antfêiek, negonne re Jehovah ne hom neiek
become his people. (2 Cor: 8. 5.

ewo wòsketambamanak. *Josh.* 24. 15, 21, 24, 25.
quah

and then to the Elders and brethren
 quah nène toukretàsseiek ne quah memattid-
 of the Church to set forward
 dewôak wutche mauwewhèkomunk negonshid-
 the worship of and their
 dawn routauauwunk wutche God quah neiek
 mutual edification. (w^t 10. 28, 29 to 34.
 kòkkokôudemàuetúmmechâwunk : *Nehe.* 9. 38.

How do they give themselves up and
 Qu. *Ten mauganau neiek hoggauwauwo quah*
their seed to
neiek antseiek re Jehovah?

By receiving through faith
 An. Spe àtummemimmewunk spe wârre-
 and
 mattammewunk Jehovah. *John*, 1. 12. quah e-
 his Covenant to themselves and
 wo wàtampàddewunk, re hoggâuauk quah
 their feed, and ac-
 neiek tànseûnganak re, *Gen.* 17. 9, 10. quah nè-
 cordingly walking themselves
 nar wóterainainauh hoggâuwo, *Isay*, 56. 6, 7.
 and trayning up their children in the
 quah kôûdamâuóak omúkkramuk màiwún-
 wayes of his Covenant.
 ganak terre wutche ewo wetámpàdewunk. *Gen.*

18. 19.

How doth they give up themselves and their
 Q. *Ten mâuganau hoggauauwo quah nejek*
children to the Elders and brethren
mukkraauk re toukretassejek quah wémattiddewo-
of the Church?
ak wutche mâuwewhèkomunk?

By confession of their
 A. Spe fúnkowauwunk wutche neiek mat-
 che

Sinnes and profession
cherewúngan^h, Mat: 3. 6. quah wâuwerrema-
of their faith
hítte^wunk wutche youhie^k wárremattamewunk
and of their subiecti-
2 Cor: 9. 13; quah wutche neie^k noûfferewahu-
on to the Gospel of
wâwunk re môrraniemokaûwunk wutche Jêsus
and so they and their children
Christ quah rio neie^k quah neie^k mukkrâau^k
are received into the fellowship
attûmmomóau^k rame re chanchiawunk
of the Church, and the seales
wutche maûwewhêkomunk quah wôpretoúng-
thereof.
an^h you^h wutchio.

What are the seales of the
Qu: Chawgun^h wôpretoiúngan^h wutche wè-
Covenant now in the dayes of
tampâddewnn^k èo rame àkquinnagàtte wutche
the Gospel of
wèrraniemokàûwunk wutche Jêsus Christ?

Baptism and the holy Supper
A. Kitchessumòunk quah peaiò nènepòm-
of (2. II. 1. to II. 25.
pomuk wutche Jêsus Christ. Ro: 14. 11. with Col.

What is done for you in Baptism?
Qu. Chàwgun kekeistan^h kitchessumòunganak

terre?

In Baptism the washing
An. Rame Kitchessumòunk kitzsummodean
with water is a sign and
wèeche nippe arta wâuwanúnquot quah wôh-
seale of my washing with
prètòunk wutche nukkitzfommachaûwunk wee-
che

the blood and Spirit of
che népuk quah rashâuwunk wutche Jêsus Chrîft

Rom. 6. 2. Act. 22. 16. Quah youhſpe wutche
my ingraffing into

ne ankwhótewunk [âllequataûwunk] ramére Je-
fus Chrîft: wutche akquântemaûetounk quah
cleanſing of the pardon and
my finnes:

kitzſimmoden wutche nomâtchereûnganſh: *Luk.*
of my riſing up out of af-

3. 3. wutche ne tompkéwunk wutche ſeway-
ſſion. and alſo

tâmmoûnganſh: I *Pet. 3. 20, 21.* Quah nânak
of my reſurrection from

wutche ne rambe-ompkînnawunk wutche nâb-
the dead at the laſt day.

bajek attâjauche kéſekutt. I *Cor. 15. 29.*

What is done for you in the ſupper
Qu. *Chaugun kekeiſtauſh rame nenépômpomuk*
of called
wutche Jêſus Chrîſt? aſſwèdam the Lord's Supper.

In the holy Supper of
Ans. Rame peaío nenépômpomuk wutche Jê-
the receiving of bread
fus Chrîft tinnamounk wutche petúkqunneg
broken and poured out,
quoquâſquénaman, quah wine fôkennúmmen,
is a

I *Cor. 10. 16. Mat: 26. 26, 28. Joh. 6. 55.* wutche
ſigne and ſeale of my
waúwenúnquat quah wôhprètounk wutche ne
receiving communion of the body
tínnamounk wâuwerrechâchine wutche hok
of broken

wutche Jêſus Chrîft fukquúnnaman [quoquâs-
que

^{for me.}
 quénaman] wutche ne, 1 *Cor.* 12. 13. ^{And} Quah
^{of his blood shed for}
 wutche nagum népuk pòke-shínnaman wutche
^{me; and thereby of my growth [in]}
 ne; quah youhspe wutche né anchégowunk ra-
^{of the pardon and}
 me Jefus Chríst wutche akquantemaûeten quah
^{fealing of my finnes;}
 kedjhittewûk nomatchereúnganóas; wut-
^{the fellowship of his holy}
 che waûwerrechanchiawunk wutche ewo peaío
^{Spirit; of my strengthning}
 Raíhaúunk wutche ne mílkecháuwunk [mílke-
^{and quickning in}
 tauaúwunk quah tauchégowunk wérrittepan-
^{grace and of my}
 tàmmewûnganak terre: quah wutche ne nap-
^{sitting together with up-}
 pewétappomowáuwunk wêeche Jefus Chríst fke-
^{on his throne of}
 jé ewo árwenúquat ahapáppomuk wutche at-
^{glory at the last Judge}
 tárwejawúnquefówunk uttâjauche waffúm-
 ment.
 wauwúnganak terre.

^{What is the resurrection from}
 Quest. *Chawgun rambe ompkéwunk wutche*
^{the dead, which was sealed up}
nuppoúnganak, têou moh wôhpretowáuwus [mílke-
^{to you in Baptisme?}
tauwáuwus] keunk re kitchessumowunganak terre?

^{When shall come to his last}
 Answ. Jefus Chríst péant' nagum uttâtauche
^{Judgement; All that}
 wáffimiddewúnganak re, *Joh.* 5. 28, 29. Wame
 war-

are in the grave shall rise again both
 warrekáffejek bitch rambe ompkèwunk takque
 the just and the unjust. (15.
 fonkkúmbaûjek quah mámattambaujek. *Act. 24.*

What is the last Judgment
 Qu. *Chawgun uttájauche wassûmmowàwunk té-*
which is sealed up to you in
ou milketàwwo [wohpretawwo] ke rakque rame ne-
the Supper of called
nepómpomuk wutche Jesus Christ affwèdam Lord's
Supper?

At the last day wee all shall
 A. Uttájauche kékuk keaúwen wáme bitch
 appeare before the Judgement seat
 moukemen arquábe waffemíddemuk ahappope-
 of to give
 muk, wutche Jesus Christ 2 *Cor. 5. 10.* merân
 an account of our works
 okkêehtâffowunk wutche neaúwun áirkassowun-
 and to receive our re-
 ganansh quah míssínnaman neaúwun únquetaûe-
 ward according to them.
 tounk vous nouffe. [neuar ráuato árrüt wutche.]

Mat. 12. 36. 1 Cor. 4. 5. Eccl. 12. 14.

What is the reward that shall then
 Qu. *Chawgun unquetauetóunk teou bitch nène*
be given?
mèrriten?

The righteous shall goe into ever-
 A. Sunkómbaûjek bitch aug micheme kejáu-
 lasting life, and the wicked shall be
 ùnganak re, quah mámattambaûjek bitch pokkin-
 cast into eternal fire with the Devill
 naúauk rame re micheme rowtag wêeche Chêpi
 and his Angells.
 quah ewo Angellôag. *Mat. 25. 34, 46.*

FINIS.

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SOME HELPS FOR THE INDIANS:

A CATECHISM,

BY THE REV. ABRAHAM PIERSON.

WITH AN INTRODUCTION,

BY J. HAMMOND TRUMBULL.

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